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MY PEOPLE'S VOICE

CHICAGO NEW

BETWEEN YOUR HANDS

February

1942

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A Magazine of the Methodist
Student Movement

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"For the facing of this hour"—"grant us wisdom, grant us courage!" . . . the song is ended and the music dies away . . . "for the facing of this hour." The words burn themselves into our consciousness. In our desperation we cry out—we are not adequate alone—we need help. We turn to . . . ?—and we cry "grant us wisdom"—"grant us courage."

For the facing of this hour we do need wisdom and we do need courage—wisdom to see beneath the surface shape of things, to understand motivations, causes and reasons that are not at once apparent. We need wisdom to live securely, with poise and with assurance. We need to be wise to the voices that are clamoring to be heard, to evaluate and to understand the language that is shouted to us. We must have wisdom to get perspective on what is going on, to see the present in terms of the past and the future, and to have the discrimination to know what is passing and what is permanent.

Now more than ever before, we need wisdom to give us a sense of values in the midst of shifting standards. We need to believe that life is still worth while, that it must be lived more vigorously and intelligently than ever, that it is worth preserving at its best. Never was there less justification for escapes of any kind. Each moment now must be crowded with life. "Today is the day of judgment, yesterday was, and tomorrow will be." Living fully, beautifully and sanely was never more necessary.

This is the wisdom that must come now if we are to witness to the reality of religion in our living. This is the precious moment—this is eternity pressed into the capsule of our lives.

Who shall grant us wisdom? No miracle will give us wisdom. What now we have made of ourselves will be shown. The trained and disciplined mind will be in evidence where it has been in the process of forming. Not from without will it come. Our cry cannot be that we should be granted wisdom. We shall have wisdom only if we have it! The time for getting it is too late! May we have the sense to use what we have!

Grant us courage! Here again, our cry is futile if we have not been cultivating a strong spirit and a fearless one. Those who will be Christian will need courage. May the living of our lives have brought us the reserves of strength to give us courage now to live the deep convictions of our minds.

For the facing of this hour—wisdom and courage—and the fellowship of kindred spirits that will dispel our sense of loneliness. In the crisis, may we be wiser and stronger, and may the close-knit relationship of friends in common cause give us the companionship that will enable us to go on. Here we shall find God.

For the facing of this hour—penitence for the carelessness and looseness of our living, for the engendered hatred that is breaking loose, for the callousness to sensitivity in persons and races—for all our sins which make us cry out to God to give us the quality and the character that we have been remiss in cultivating. Sinners though we are, may we have wisdom and courage to face this our hour. This is indeed the day of judgment!

"I have no choice in this matter. Life has cut this cloth, not I. Fear and hate and guilt are the keynotes of this *drama*. You see, Your Honor, I am not afraid to assign the blame, for thus I can the more honestly plead for mercy! I do not claim that this boy is the victim of injustice. But I do say that he is the victim of a wrong that has grown, like a cancer, into the very blood and bone of our social structure. Bigger Thomas sits here today as a symbol of that wrong. . . . And the judgment that you will deliver upon him is a judgment delivered upon ourselves, and upon our whole civilization. The Court can pronounce the sentence of death, and that will end the defendant's life—but it will not end this wrong! . . .

" . . . It is [a] way of life that stands on trial today, Your Honor, in the person of Bigger Thomas. Like his forefathers he is a slave. But unlike his forefathers, there is something in him that refuses to accept this slavery. And why does he refuse to accept it? Because through the very teachings exemplified by the flag that hangs here in this Courtroom, he was led to believe that in this country all men are free. . . . Out of confusion, fear was born. And fear breeds hate, and hate breeds guilt, and guilt in turn breeds the urge to destroy the symbols of that fear and hate and guilt! . . . Bigger Thomas is an organism which our social system has bred. He represents but a tiny aspect of a problem whose reality sprawls all over this nation. Kill him, burn the life out of him, and still this living death continues. You cannot kill Bigger Thomas. He is already dead. He was born dead. Born dead among the wild forests of our cities, and amid the rank and choking vegetation of our slums . . . in the Jim Crow corners of our buses and trains . . . in the dark closets and corridors and rest rooms in our Jim Crow army. . . . In our Jim Crow navy, even in the trenches when we send them to war . . . marked off by the fingers of the laws as Black against White. . . .

" . . . Night and day, millions of souls, the souls of our black people, are crying out: 'This is our country, too. We helped to build it. Give us a part in it, a part free and hopeful and wide as the everlasting horizon.' And in this fear-crazed, guilt-ridden body of Bigger Thomas, that vast multitude cries out to you now in a mighty voice, saying: 'Give us our freedom, our chance, and our hope

Nationality---American! Race---Negro!

A Statement on the Negro and This War by a Negro Student Who Is Joining Up

Robert A. Davis

NATIONALITY—American; Race—Negro: This is not a simple statement of racial identity. It is a bitter sign of a frustrated past, an ironic present, a tentative and doubtful future. Twelve million citizens of the United States live under this sign and all the privations, oppressions and pain with which the "American way of life" has endowed it.

With a background of chattel slavery under the pre-Civil War economy of the South, a dubious and unprotected freedom following the Emancipation Proclamation, disfranchisement and economic enslavement with the collapse of the Reconstruction movement, marginal participation in the democracy he fought to save in 1917, the American Negro stands today sorely torn between bitter memory and love of his native land. Bound to the American soil by his blood shed in all her wars, by his labor—half rewarded—to build the land America has become, by his hope that one day ours would be the America of the Declaration of Independence, the Negro loves this land—the only country he has ever known.

Despite his step-child status in the American family, despite the limitations placed on the capacities in which he may serve in his country's defense, the Negro is ready, yes, anxious to give his energy, his skills and his blood to preserve and extend the principles on which America was founded.

Throughout the years of disappointment and oppression, improvements have been made, concessions granted, promises exacted. Sustained by the will to struggle, inspired by events of the past, the Negro sides with the promises of the future. He sees in the present world conflict the signs of these promises.

More clearly than ever before, the Negro sees his struggles mirrored and magnified on an international scale. He sees ranged on one side those forces which would defend the inviolability of the human spirit, of personal dignity, and the right to struggle in one's own interest. On the other side are arrayed the forces which would abrogate this right, and destroy the concepts of dignity and inviolability. In view of these alignments, the Negro chooses to ally himself with those forces in whose success is inherent the resolution of his own smaller problem.

For the first time in world history, the theories of race superiority have been aired, challenged, and denied on an international scale. And this is another sign. Those governments which profess belief in the equality of man have been forced to take a stand in support of that belief. The exigencies of the situation compel these governments to expose the damnable lies, the pseudo-scientific statements of race doctrines. Only good can result from these efforts. The Negro seeks to benefit from this new position.

Realizing the unity of his problems with those of the democratic forces and having dedicated himself to their resolution, the Negro turns to a consideration of what he expects as a result of a victorious conclusion of the war. And what does he want? He wants to be a human being. He wants a chance to get a job, a chance to get ahead. He wants to be considered on the basis of what he can do. He wants enough wages to provide for his family, to give his children education. He wishes to exercise his political and civil rights without restraint or intimidation. Given these things, the Negro can take his place in the national life and share more honorably in the development of his country. These are not the desires of the Negro alone. They represent the ideals of his counterparts all over the world.

Believing that his fate is indissolubly linked with that of the progressive peoples of the world, the Negro offers all that may be required of him. He offers himself as a worker in industry, business, and civilian defense, as a fighter in the army, the navy, the marine and air corps, reaffirming the conviction of Frederick Douglass: that America cannot win this war with her white hand alone, her black hand chained and helpless behind her.

If the United States is to include subject and ruler peoples, then let us be honest about it and change the Constitution and make it plain that Negroes cannot share the privileges of white people. True, we would then be totalitarian rather than democratic; but if that is what we want, let us say so and let us tell the Negro so. Then the white Americans will be relieved of the necessity of hypocrisy and the colored people will know where they are. . . . Democracy now suffers from vagueness because of the lack of relation between principle and action. . . . The importance of facing the situation between white and colored people in our own country is twofold—it is upon this road that our own ship of democracy may go down first, and upon this road, too, that all peoples may decide as to the ultimate enmity. . . . Is democracy right or is it wrong? If it is right, then let us dare to make it true.

—Pearl S. Buck in a letter to
the New York Times, November 14, 1941.

source

to be men.' Can we ignore this cry? Can we continue to boast through every medium of public utterance . . . through literature, newspapers, radio, the pulpit . . . that this is a land of freedom and opportunity, of liberty and justice to all . . . and in our behavior deny all these precepts of charity and enlightenment? Bigger Thomas is a symbol of that double-dealing. And for that reason, Your Honor, I beg you, not in the name of Almighty God, but in the name of ourselves, to spare the life of Bigger Thomas."

—From the lawyer's plea in the play, *Native Son*, by Paul Green and Richard Wright, based on the novel by Richard Wright. In *The Best Plays of 1940-41*, edited by Burns Mantle; Dodd, Mead and Company, 1941.

In 1941, when we are going out calling upon God for help to save the world for democracy, with our left hand behind us we are cramming a minority of nine million people into segregated areas of economic activity, keeping them in the menial caste, keeping their children down by incomprehensibly low educational expenditures, depriving them almost universally of the right to vote. How can God hear us when we cry, "Oh, God, give us the strength to stand off the enemies of individual human life; give us the power of Thy protection because we love Thee"? . . .

My people are more discouraged than they have been since they were emancipated from slavery. They would not betray this nation, undermine her economic life, or betray her military secrets. But it is too much to ask of a man to die when he can find no work to do even in defense industries, when his children are not fed, physically or intellectually, when they are barred from democratic institutions. Under those circumstances, a man can be forgiven if when he wants to cry, "Glory be to God for my country!" his voice dies in his throat. This is happening to what has been the most loyal group of citizens. In every previous war of this country, Negroes have not only fought, but, while they died, they have sung in prophetic devotion to a country that intended to make them free. But how can a man keep on singing in a land where men declare holy things for themselves and their children, and take it away from his children before his very eyes?

—Mordecai Johnson in an address to the convention of the National Education Association, July, 1941; reprinted in *Youth Leaders Digest*, November, 1941.

12 Million Black Voices by Richard Wright, is an indictment documented with pictures, compiled and edited by Edwin Rosskam. When Mr. Wright makes a statement and it seems strong, there is a still stronger picture to prove its authenticity. This is a sickening book—perhaps one of the most severe indictments of American life ever published. *Uncle Tom's Cabin* is sentimental rubbish compared to this book. *Middletown* is sociological pink tea in contrast to this bitter draught. With a strange, increasing accumulation of data covering all areas of Negro life, Wright and his picture-collaborator pile up the evidence that stuns even one who has seen something of the life about which the book deals. Can such things be in America—America that is fighting for a "way of life" superior to that of Nazi and fascist Europe? The answer is obvious both in the words and pictures in this book. Here is an area that is rapidly becoming the center of our largest problem—North and South. For the most striking thing about this book is its condemnation of Negro treatment both North and South. All parts of America in different ways are guilty. This is a total indictment. We cannot ignore it, nor can we gloss it over with feeble attempts at social service. Here is described and pictured a disease at the very core of democracy. It will not be cured by any external emoluments. Something radical must be done. On the campus this race problem must be studied and dealt with. On the campus some wisdom and insight coupled with religious conviction may make twelve million black voices change from the horrible cry of despair to the marching song of triumphant co-operative living in a democratic commonwealth. (New York: The Viking Press, 1941. \$3.00.)

This world struggle is more than a military struggle. It is a struggle for ideas and ideals in which ideas and ideals are excellent weapons. It is a struggle which must enlist not only our physical resources but our minds, our imaginations, our hearts and emotions.

Against the insidious and seductive notion that *our* race is the superior one, we must pit the democratic ideal that it is people, not races, that make a nation or a world great. Against the corrupting ideal of inequality we must arraign the ideal that all individuals are equal not only in the sight of the Lord but also in the sight of democratic nations.

But isn't this what we all believe? The sad but truthful fact is that democracy has not lived up to its own ideals. We preached equality of educational oppor-

"Speaking of Liberty"

A Radio Interview with

Pearl Buck

[Editor's Note: This dialogue between Miss Pearl Buck and Rex Stout was recently broadcast in one of the series of radio programs entitled "Speaking of Liberty," presented weekly by the National Broadcasting Company in co-operation with the Council for Democracy. The script is reprinted here through the courtesy of Miss Buck and the Council.]

STOUT: Good evening, friends of liberty. In this forty-first year of the twentieth century, when the airplane and radio are turning us all into citizens of the world, it is a pleasure to have as our guest on this program a woman who, instead of deploring that designation, welcomes it. And also has earned it. Pearl Buck has lived in China and Japan, and has travelled widely in India and Indo-China, Russia and Europe, and now lives in America. She has lived under tyranny and under democracy. Democracies have honored her—with the Pulitzer Prize in 1931 for her novel of Chinese life, *The Good Earth*, and with the Nobel Prize for Literature in 1938. Her most recent book is *Of Men and Women*. Her new novel, *Dragon Seed*, will be published in January. . . . This world you're a citizen of, Miss Buck, what do you think of it?

BUCK: I think it needs attention, Mr. Stout.

STOUT: Not an exaggeration, I'd say. How do you look at it—with despair, hope, reproach—?

BUCK: I look at it with the attitude which I learned from the Chinese in my years in China where I grew up. I don't think this age in which we live is unique or even particularly new. The struggle in which we are all concerned today, in one way or another, and whether we know it or not, is a struggle as old as human history, between people determined to be free and people determined to rule. The conflict is sharpened because for the moment science has lent its aid to the ones who want to rule, but the essential war is the same.

STOUT: You say it's "as old as history," Miss Buck. Is it also as long as the future? Is it eternal? Will it never end?

BUCK: I am no perfectionist, Mr. Stout. I don't believe that there is an end to anything that we can call absolute end, especially for democracy. It is easier for tyranny to be absolute than democracy, because tyranny is simple and static. But nobody knows yet what complete democracy is, because in democracy there is room for unending growth and improvement. When most of the people in the world choose democracy we shall still not have perfect democracy, for democracy is bounded by the strength and the weakness of human beings. But at least democracy gives people freedom to progress. In tyranny there is no such freedom.

STOUT: And you prefer democracy?

BUCK: We Americans have always preferred democracy. We prefer it because we have an instinct about it—a very simple instinct which perhaps is nothing more than the desire to manage ourselves. That is why our ancestors came here in the first place.

STOUT: And kept on coming for three hundred years. With their jaws set and their eyes shining—to the land of the free.

BUCK: Yes. But where freedom comes from, and how to get freedom,

and how to keep freedom, are things we know very little about. We use the word democracy glibly enough and in every mind it stands for something approximately the same, but the actual sources of freedom we do not know.

STOUT: What do you mean by that, Miss Buck? Wasn't its source the minds and hearts of those who first dreamed of it?

BUCK: What I mean, Mr. Stout, is that too often we recognize freedom too late and in the negative. We suddenly know when it is denied us, and then we fight. But we never seem to realize how or when it slips away from us. We live our lives as usual and then suddenly we find that somewhere in the world or even among ourselves tyranny is in the place of power again. How did it happen? Where did it come from? How is it that we didn't know? But here it is, and here are misery and the driving necessity for action and no time for thinking or observing because we have to react in direct and primitive ways for sheer self-preservation. And when the crisis is over we forget again.

STOUT: Provided we survive the crisis. That's the immediate problem. Presenting, as you say, the "driving necessity for action." That is an essential to preserve freedom, but I wouldn't call it a source. What do you say the sources are?

BUCK: The war between democracy and tyranny is never ended and never can hope to be ended until the sources of freedom are firmly established. I want to say that again before I go into any explanation. As to what these sources are, I shall speak today of only one, but it is one of the most primary of all. It is equality between the races—that is, until we see the end of race prejudice we shall not have democracy triumphant in the world.

STOUT: We certainly won't see the end of race prejudice as long as there are any nazis left—or fellow travellers. That's their A-B-C.

BUCK: Yes. They've given us a perfect demonstration of the value to tyranny of race prejudice. In the tyranny of nazism one of the easiest ways to divide human beings into the ruler and subject peoples is to use race as a basis of the discrimination. It has always been a tenet of nazism that the colored races must be the subject races. This is because the relationship of the races must either be the democratic relationship of freedom for people to work out the way to live together, or the totalitarian relationship of tyrant and subject peoples. Race prejudice is the way of the tyrant.

STOUT: But the nazis pretend it isn't prejudice. They try to justify their race theories with anthropological poppycock.

BUCK: Of course, Mr. Stout. But prejudice is latent everywhere. As believers in the democratic system, we hate tyranny and all its attributes, but the fight for freedom can't be won until we recognize the fact that democracy in its true meaning involves not only lip-service to the doctrine that all men are created equal but a genuine change in our own attitude toward the colored American. That can be our peculiar contribution to the solution of a world problem.

STOUT: And not only colored Americans, but a lot of other Americans, too. There are too many words in the American vocabulary which designate other Americans as "not like me." And you can't change that by passing a law.

BUCK: Hardly. One of the great differences between democracy as a way of living and tyranny as a way of living is that in a democracy legislation follows the thought and action of the many, whereas under tyranny it precedes them. For example, if tyranny should, by some mad, opposite, unimaginable whim, decide to end race prejudice in the world, the tyrants could simply say, "There must be no more race prejudice in the world, and if there is any after midnight tonight, those who offend will be shot at dawn." And race prejudice, in its outer aspects at least, would disappear forthwith.

STOUT: "Unimaginable" is putting it mildly!

BUCK: But tyranny changes only the outer aspects. You can't change people's *thoughts* by passing a law. Democracy doesn't even try to work that way. Under the democratic system, if legislation is to be effective

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tunity but let our rural children be taught by a little-read teacher in a Little Red School House. We inscribed on the Statue of Liberty this stirring quotation:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me,
I lift the lamp beside the golden door.

But when boatloads of refugees fled the terror of nazism, we turned our backs on them, or were indifferent to them if they managed to get here. . . .

America isn't weak today because her young men are not muscular marvels. Our muscles are all right. It's our minds and hearts that need exercise. We need more poets like Whitman; more scientists like Reed, Parran, Carver; more writers like Pearl Buck, whose stirring letter in the *New York Times* for November 22, 1941, regarding the Negro problem in this country should be read by every man and woman. In short, we need a rebirth of the democratic faith and the democratic discipline. . . .

The plain truth of the matter is that we just haven't thought hard enough or cared hard enough about the basic ideals and traditions of our country. We have been pleasantly indifferent, or intellectually interested, but actively aloof. We have been too passionless, too urbane. Indeed we have been urbane when we should have been humane. . . .

We shall achieve morale in this country when our people gain a sense of their mission, a mission impelled by democratic ideals. That isn't enough, but it's the only way to start.

Gandhi recently stated that America could best help India by solving the Negro problem in this country. This is obviously not a call to isolate ourselves from the world and "tend to our own business," but it is certainly a prescription that suggests that we learn how to handle the business of the world by handling our business at home with skill, dispatch, and humanity. . . .

What we need desperately is community—the common outlooks and backgrounds that we establish by doing things together. We judge too much by exclusiveness rather than by inclusiveness. Did anyone ever hear of a club or a residential suburb advertising itself as "inclusive"? And yet if we but stopped to think, it is the genius of America that it is inclusive. . . . Our universities often give special assistance to poor but able students. More democratic still are our youth organizations, such as the Scouts, Campfire, Hi-Y. Isn't this ideal of inclusiveness worth discussing in your class next Monday, at the service club,

at the next union meeting, at the men's club, at the church?

People desperately crave fellowship, dread isolation. Morale is created by fellowship, by co-operation. People will not long remain fractions. They will add up into some kind of integration—bad or good—but add up they will. The democratic formula—liberty, equality, and fraternity—has already been created for us by the genius of our forebears. Our job is to see that it works. That's the way to achieve democratic morale.

—Edgar Dale in *The News Letter*, December, 1941, Bureau of Educational Research, Ohio State University.

University Chinese Students will soon follow other Chinese students all over the nation in wearing identification buttons "to distinguish themselves as Chinese."

Announcement of this plan was made yesterday by the Chinese Students' Club. Commenting on the plan, Prof. J. Raleigh Nelson, counselor to foreign students and director of the International Center, said:

"I think the plan is a good one. The Chinese students recognize, of course, that the Japanese on the campus are Hawaiian or American born and therefore American citizens. They are anxious to have everybody understand that in using these buttons, which the Chinese throughout this country are using, they do not wish to discredit those who are truly loyal to the United States."

—*The Michigan Daily*.

When a democracy goes into a war she must go all-out for victory. The entire country, all groups and all factions, must work as a unit, sparing no effort to make our war efforts successful as quickly as possible. And as we enter now we must realize that democracy's spirit must continue to exist, that this is not time to build barriers of prejudice against any one group or groups, except actual enemies.

With this in mind we can't help but feel bitterly toward the football game scheduled by this University with the University of Florida barring Negro players from taking the trip and playing in the game. . . .

Racial discrimination has no place in this democratic America. Arbitrary and unequal treatment because of color or creed is fascism, the political and social doctrine which we now fight. If we expect America to unite in the fight we cannot allow ill-founded prejudices to poison our efforts.

at all, it must follow the thoughts and wishes of a majority of the people. Otherwise it just isn't obeyed. The laws in our country aren't fixed. They are passed, and if enough people disobey them, they are repealed.

STOUT: Even the noblest of experiments.

BUCK: Yes. Only when enough people obey them because enough people believe them right do they finally become laws in the true sense. . . . Look around you anywhere for the practical proof! Law enforcement depends not only on the police but on the consent and belief of the people. For example, right here in New York State it is the law that colored Americans shall have the right to enter any hotel or restaurant that white Americans do—in other words, in public places there shall be no discrimination on the ground of race. But the law is not obeyed because not enough people want to obey it.

STOUT: But colored Americans have the right to bring suit for damages.

BUCK: They have that right, and sometimes they have sued—but seldom, because they realize that from a practical point of view the legislation is not yet really a law. It isn't an actual working law until enough people want it to be so.

STOUT: Then it is in fact, however cruel and unjust, a democratic process.

BUCK: I don't know about that, if the result is not democratic—the actions that result from these feelings are anything but democratic—and that is very important if we Americans really want democracy in the world. The test of an individual's true democracy is in his thinking and in the daily actions which flow out of that thinking. In a totalitarian state it may not much matter what anybody thinks or feels because he does what he is told. Laws come down from above. But the opposite is true in a democracy. Laws do not come down from above—they come out of the wishes of the people, and depend on the people for their fulfillment; and they become effective law only when they are the wishes of many people. There is this obvious and simple relation of thought, feeling, and action in a democracy.

STOUT: What do you think we can do about this problem of prejudice, Miss Buck?

BUCK: First, we must recognize it for what it is. We must realize that when prejudice against some people exists because of their skins, or because of their creeds, it cuts at the very tap-root of democracy, which gives equal opportunity to every individual. That's the glory of democracy, and we weaken our own cause when we refuse to face those prejudices in ourselves which deny it.

STOUT: But recognizing them will not abolish them. A state of mind can often be changed, but a prejudice isn't even a state of mind. It's a state of feeling and usually goes to the bone.

BUCK: Anything can be changed in a democracy, for it is only necessary that enough people decide to change a situation when they perceive it. And my experience with our people is that ignorance, and not unwillingness to change, is at the root of race prejudice. Many a white American working ardently and with patriotism for the cause of democracy in the world and the overthrow of tyranny abroad undoes his own work by his attitude toward colored Americans—by his actions toward them, by his continued ignorance of the share which thirteen million Americans of one race alone have in our democracy. Many a white American would change his attitude toward colored Americans if he understood this contradiction. There are thirteen million colored Americans today who are being told to fight for liberty and equality. Who could blame them if they asked, "Whose liberty? What equality?"

STOUT: If they don't, it's because they realize that with all its imperfections, democracy is the only system under which it is possible for them to get anywhere at all.

BUCK: I believe that is true, and yet that does not excuse white Americans for continuing an attitude which produces direct action against democracy in the world as a whole. For our colored Americans are not alone, Mr. Stout. There are the millions of India, and China—the millions of India who without being given the right to choose for themselves, have

been forced to support a democratic government which has not given them democracy—the millions of China, the peasants and little farmers, oppressed for years by their own warlords, by the rich, by the educated of their own race.

STOUT: But, Miss Buck, we've been told that China is the oldest of the democracies!

BUCK: So it is, and so is England a democracy, and so is America! But for whose liberty and equality are we fighting unless we fight for all? Unless we are willing to face this full front of battle at home, we shall lose, even though Hitler himself is defeated. And we cannot evade by refusal to speak to each other of our weaknesses. The American must not fear to speak of India to the Briton, nor refuse to acknowledge the Negro. . . . And neither he nor the Briton must fear to speak with candor to China about her own Chinese.

STOUT: Do you mean now, Miss Buck? While China is fighting for her life? While even Gandhi avows the prior necessity of destroying the nazis? If the house is on fire, hadn't we better put the fire out before we start repairing the furniture?

BUCK: I don't think so, Mr. Stout. Democracy can't win while these contradictions remain unchanged. We shall lose from within. For this war is more than a material war. It is a war which, if the democracies are to win, they must win by clear conviction. We won't get an all-out effort even for defense unless the moral issue is made clear for all honest people. They will make ready their full defense, they will fight wholeheartedly only for that in which they deeply believe. But they must first make sure that the thing in which they believe is true, and not a mouthful of words. . . . This is what I deeply believe myself. Millions upon millions of people at this hour now approaching crisis wait for leadership toward freedom. That leadership will not come in clear and infallible and necessary strength until it first comes out of moral truth. Millions, ready to follow, wait for a sign. What better sign could there be than that the enslaved within the democracies themselves shall be freed? . . . Nothing and no one could prevent victory then!

STOUT: Well, I'm for victory. . . . Thank you, Miss Buck. . . . Ladies and gentlemen, our guest this afternoon has been Pearl Buck, whose new novel, *Dragon Seed*, will be published in January. . . . This is Rex Stout, saying good-bye until this same time next week.

Power

Jewell Bothwell Tull

Eon upon eon, since time began,
The lightning flashed in heaven its mighty power;
Yet never to the mind of little man
The Great Idea came, until that hour
A small boy boldly dared to fly a kite,
And found a way that turned the darkest night
Into a glorious symphony of light,
Gave to man's puny strength a giant's might.

And time will come when man shall understand
And come to prove, all scientifically,
A Power that has lain dormant in the land
Since the beginning of Eternity—
A Power to put pain, sorrow, hate to flight,
When man shall learn to take God by the hand.

source

How can we righteously expect the American Negro to fight for democracy when he is denied the rights and privileges which democracy provides the average white American? Does "democracy" exist for these men and women, those whom we knew as the greatest fighters during the last World War? Is it decent and right to build boundaries, social, political, economic, around one group and then ask them to come forth for our defense? . . .

—*The Daily Bruin*, University of California at Los Angeles.

"Now is the time for all good men to come to the aid of their country." How often have you heard these words? Yes, they are familiar to every American. But what special significance do they have at this time? Do they mean that every man must take up arms against our foe? Are college students expected to leave school and enlist in the country's army or navy?

There is a temptation to say, "To heck with studying. What good will it do me from now on?" True, the army and navy are calling for volunteers, and this would be a chance to forget studies. But college men have a job to do, too. All wars are not won by those who fight on the battle front. This nation needs men at home to carry on the gigantic task that confronts America. . . .

Colleges and universities have as their primary aim the training of youth for leadership. Give these institutions a chance to give you the best possible training so that you may be a man who will truly meet the needs of his country.

—*The Daily Athenaeum*, University of West Virginia.

It's not too soon to consider now plans for a greater future, and that means for a workable peace.

A workable peace to us means one which is not conceived in a spirit of reprisal nor of nationalism. It means international post-war co-operation in all spheres. It means erasing for all time conditions which create "have" and "have-not" men and nations. It means worldwide democracy.

To achieve this peace in the future, we cannot succumb to jingoism now. We must all accept a long-term perspective. Therein lies the only adjustment for the idealistic American.

And if it means that some of us must die in securing first victory, and then peace on our terms, then it will have been justified. For these are the Things That Matter.

—*The Boston University News*.

The worship committee of the Conference supervised nine services of worship which included the dramatic service of worship created by the Denton (Texas) Wesley Foundation, given both at the opening and closing of the Conference, two dramatic services by the Baker University group and the students from Iowa, a relaxation meditation service under the direction of Miss Ethelene Sampley, two services created by the worship committee at the Conference, and the watchnight commitment service and communion service under the direction of the University of Illinois Foundation. Over one hundred different students participated in the services. Mrs. Joe Brown Love was chairman of the committee, ably assisted locally by Jane Voorhees of the University of Illinois. The Episcopal Chapel of St. John the Divine was open daily for quiet and meditation.

Recreation at the Conference was planned in two of the University gymnasiums. A fun festival on New Year's Eve, ping pong, bowling and ice skating were also part of the program.

The National Convention of Wesley Players was held each day as the Creative Interest Hour in drama. Players were shown the University theater equipment as a part of their program. A Convention banquet with installation of the new officers was held on Thursday evening.

The daily newspaper of the Conference was *motive in Urbana*. It was under the general editorship of Richard T. Baker, assisted by Robert Rowley and Miss Eddie Lee McCall. Student reporters were responsible for the four pages of news that appeared each morning. Sixteen thousand mimeographed sheets were run off during the Conference.

Twenty-three eminent Americans selected forty-two books as the most influential in our Christian heritage. The University library under the direction of Dr. Homer Halvorson arranged an exhibit of these books for the Conference. *motive* will carry a story about this feature in the March number.

The art department of the University arranged an unusually fine collection of medieval illuminated manuscripts and leaves from famous Bibles as their contribution to the Conference.

International teas were held daily in the Foundation Building. The China tea featured Lin Liang-mo, Bliss Wiant, Miss

God's Will and Your Hands

Another Famous Christmas Conference and What It Meant

HERE between your hands the limp earth lies—so it will lie till you give your living up to be a life for it." Paul Engle's beautiful words had twice sounded an unmistakable challenge to the students who had come from forty states to participate in the Second National Methodist Student Conference at the University of Illinois. That the meeting happened to be called by The Methodist Church was least significant. That students in war time had hitch-hiked, driven, and by one method or the other reached Urbana, that they had come in spite of the fact that the financial burden would mean increased work and might even jeopardize their school year, and that they had come when America was engulfed in total war—these are the facts that lent solemnity and more than casual importance to the exciting days together.

This was not just another conference! It was no mere collection of fine speeches arranged in climactic order to arouse young people and then leave them with their generated enthusiasm without benefit of specific projects or the sense of mission which must send them back to their campuses convinced that the new world order is a fact if they live their Christianity first in their own lives on their campuses and then carry it out into the highways and byways of America, into labor and law, into farming and finance and into politics and the peace that must inevitably come to a war-mad world. This was a conference born of a new sense of mission that dealt in no inconsequential stories of evangelism on far-flung fronts supported by comfortable people at home, smug in their rotting social order and their decadent religion. This was a conference with a positive message to the students: *The limp earth lies between your hands*—it will lie there dead and lifeless until you fertilize it, mold it or plant it with the seeds that will grow new life and make the existence of a better world a reality. Reconstruction, the students found, begins first in the person,—where he lives, and spreads only as the society which he constructs becomes a co-operative living arrangement where the individual has the maximum growth, where creative power will have the chance to function, and where social living will be the planned life that it must be to bring happiness to the greatest number.

"Here between your hands the limp earth lies"—yes, this is the idea which opened and closed the Conference. When the large auditorium of the University of Illinois had been emptied, the final speaker on the program was still in the room. As he passed out, he paused to comment on the closing worship service. What he had to say might have been leveled as a criticism and yet as the point of the entire Conference. He suggested that too often in the past, man alone had attempted to remake society, to build new structures and to implement new political schemes, sometimes revolutionary, to remedy the ills of the world. Man had tried the social gospel. That he had not succeeded in making it effective our present world tragedy emphasizes only too well. Man has tried to work too much by himself. It is man finding

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With this number, **motive** begins its second year. Born into a world of conflict and into a year which before it had lived its time had seen America plunged into a total war, **motive** faces its future with confidence in its purpose, and looks forward to increasing usefulness and still greater value. Briefly our reasons for our optimism are these:

- We believe that the voice of Christian students needs to be heard in these pagan times. We are ready to give that voice an outlet even if it means that we must give up forever the nice prize of popularity and success. We have not hoped to be popular. We have hoped, and we still do, to be the expression of a religion that sets itself up against the decadence of our time—a religion that is at once an incentive for creative living on a plane that can compel adherence by its singleness of purpose, its strength, its cleanness and its real sense of relationship to God as it is demonstrated by Jesus and all the great lives that have been lived since his day. This is our mission and our purpose.

- We believe that **motive** is justified by its success in bringing together the like-minded students of the campus and in giving them a common project that seeks larger and more far-reaching expression. This is the single voice amplified!

- We believe that the devotion shown by the editorial council, the student and adult editors, the contributors and the many unnamed persons who have solicited subscriptions and have made the magazine achieve a wide audience in less than a year, is a demonstration of value that makes the magazine a worth-while co-operative venture.

- We believe that students must come to an understanding of what the meaning and purpose of religion really is, and that once they do understand, they will grant it a place and significance in their lives. It is our purpose to demonstrate in all of life the function of this kind of religion.

- We believe that a magazine of this sort must never solidify itself into a mould that cannot be changed. We have a foundation, a purpose and a goal. We hope that we shall be intelligent enough to be fluid, to be ready for change where change is necessary, and to be ready always to meet needs, no matter what they may mean for the magazine or any part of it. We intend to grow!

- We believe that **motive** must be respected by the English department on a college campus as well as by the department of religion. We want it to be approved by the journalism department as well as by the sociology and philosophy departments. We want it to go into the organized houses of the campuses without apology for its intrusion. We still want it to go with you in everything you do—to be your companion and your guide in the more serious and purposeful living which is called religious.

- These are our reasons for existence. They **were** the incentives with which we began **motive**. They **are** the reasons now why we hope to continue.

out God's purposes, then co-operating with God, that will build the enduring structure of the future. God and man working together will reconstruct the world. Man's understanding of the will of God, therefore, is the first essential. The next is man's willingness to carry out this will regardless of the consequences.

The students who understood this essential to the new order of life went home feeling a deep sense of loneliness. Even those who had gone far enough to feel the separation engendered by their stand on the war were conscious of the abysmal loneliness that will surround them wherever they go. They felt a new need for fellowship, a new desire for relationship, a new community of love and understanding that should rightly be the Christian bond of unity. To satisfy this need they had no ready solution. Yet the more radical proposed a way that was perhaps the most far-sighted suggestion of the Conference.

If Christianity is to meet the paganism of this world and all the devices of a pagan civilization, it must have a positive witness in terms of lives that are devoted to the new way. This must be God's way, and for the Christian it must be the way enunciated by Jesus as the person who sought and understood most fully God's way. For the fully consecrated this may mean a new order of living, a brotherhood that will go the whole way and demonstrate

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Mei Tsung Kaung, Miss Betty Ling and Olin Stockwell. An Eastern tea in which E. Stanley Jones, Malcolm Pitt and Mrs. Cornelius participated was held the second day, and an all-American tea was the main event of the third afternoon.

- According to the manager of the Union Building, an average of 3,000 meals per day, or 1,000 a meal, were served in the Union dining rooms. Twelve meals for the entire Conference makes 12,000 persons served. . . . Four out of five of the delegates drank milk. They drank 4,500 pints, or more, of milk from University-trained cows. That's 560 gallons!

- Creative Interest Hours in the afternoon were one of the unique features of

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the Conference. The chorus under the direction of Russell Ames Cook, folk dancing, religion and the arts, weaving, puppets, modeling, social service, vocations and missions, Christianity and oriental arts, metal and leather craft and group work were regular interests. Special events were the lecture-recital on Indian music by Malcolm Pitt, Bliss Wiant's afternoon on Chinese music and art, Prince Mbadiwe's conversations on Africa, Miss Betty Daly and Miss Margarite Avina's discussion of American Indian folk lore and art, and George New's demonstration of his own puppet theater. Ruth Drover was the chairman of this part of the program.

On display in the Great Hall of the Foundation Building were exhibits from various organizations of the church. Aside from helpful free literature on a wide field of subjects, there were pictures of activities carried on at several of the Foundations and colleges. The India colleges exhibit featured music, art, literature, and dress which serve as a background to the culture of an Indian student. There was also a display showing the work done by the Associated Boards of Christian Colleges in China.

Students agreed that one of the most extraordinary things about the Conference was the efficiency of local arrangements. Seldom has a conference of this size run as smoothly from every point of view. To Dr. Paul Burt and his associates, Miss Blanche Wand, Clyde Summers, and H. P. Scott, the students of the Wesley Foundation and the officials and staff of the University of Illinois go the credit for a magnificent job.

Complete Statistics of the Conference.	
Number of states represented	40
Number of colleges and universities (including ten seminaries)	258
Largest campus delegation:	
University of Texas	22
University of Illinois	22
Largest state delegation:	
Texas	122
Illinois	101
Largest number of colleges and universities from any given state:	
Texas	22
Illinois	16
Number of students from foreign countries	30
Number of missionaries from six foreign countries	6
Total attendance: Students and counselors	1150
Commission and resource leaders	83
Grand total	1233

by living processes the kind of life that alone will stand against the evil that is building a life now. This is what the mass of students at the Conference committed themselves to on New Year's Eve. But only a small but mighty number realized that for them it meant the beginning of a new way that might have to set itself apart from the accepted ways of living, a new pioneering movement which might bring Christian living again into powerful demonstration as "the way." Cells and small groups will be the beginning of this movement. It will always be a minority movement. Some students thought that it may be the beginning of the new order, and the foundation for the reconstruction that will regain the paradise of this world that man has lost. Man must find God's will and purpose—he must then call his companions and set about the living of this will and purpose in his life.

* * *

This was the message and the meaning of Urbana. To a lesser or a greater degree the students went back to their schools with this in their thinking. How far they go and what progress they make even in the face of war will depend largely on their capacity to find the will of God, their strength and courage to carry it into their daily living and their ability to find their consecrated companions to generate the fellowship that must give them the community with which to begin. For some this will begin in churches and conference programs. To others it will be the clear call for a total surrender and a radical commitment to a way of life that may be called truly Christian in the second half of the Twentieth Century.

To find the will of God! Does this sound strange to students? How can one find this will? Certainly students must find time to *meditate*, to think through and to *study*. They must be willing to arrange their lives so that they will have time to *understand*, to be *still*, and to *know*. This will not be easy in the midst of a contemporary college life. Yet it is the compelling message of Urbana. Where this will lead those who heard, only the changed life of the future can tell.

They Said At Urbana

Excerpts from Some of the Speeches on The Student in World Reconstruction

[Editor's Note: The parts of the speeches printed here have not been submitted to the authors. Many of these are taken from stenographic reports. We hope the speakers will forgive any faulty reporting, checking it against the time element which makes us rush these excerpts into print. Delegates to the Conference will also notice the absence of material from three effective speeches. We regret that we could not get manuscripts of speeches made by Dr. Henry Hitt Crane, Bishop G. Bromley Oxnam and Dr. Ernest Fremont Tittle. Both Bishop Oxnam and Dr. Tittle will contribute to our March number. Rather than print a garbled account of what they said in Urbana, we are waiting to give our readers their ideas in their authentic writing. We hope that sometime later Dr. Crane will also be one of our contributors. For the complete story of the Urbana Conference, be sure to see the Conference Report edited by T. Otto Nall and published by the Student Department of the Board of Education.]

THE first and most important factor in Christian service and world reconstruction is that our lives should be lived from the service point of view and motive in whatever we undertake and wherever we undertake it.

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amiliar to students at the National Methodist Student Conference was the Wesley Foundation Building at Urbana which served as headquarters, and Illini Union Building where they talked and ate. The Dramatic Summary at the close reminded students again of the co-operation between the Board of Missions and the Board of Education in sponsoring the Conference.

This is only saying that the best way to meet a pagan world is to confront it with a thorough-going Christian way of life. Take the service motive and apply it relentlessly to every vocation and every profession and the start will be made toward a better world.

If this service principle is to be a factor in world reconstruction, it must be more fundamentally applied than to the good deeds of the working Christian. Disrupted family life, knockout competition in industry and finance, aggressive nationalisms leading to war as well as to personal and racial antagonisms in the community, have deep roots in our thinking, our habits of living and in our points of view. Attempts at world reconstruction must start in this realm.

Whatever place the Christian minister and the Christian church may have in the world of tomorrow will be determined by the studying youth of today.

I join with thousands of others who are becoming more convinced daily that future peace conferences should deal with human welfare more than with boundaries of states, political formulas, mandates, colonies, markets and raw materials. We must depend upon the minister and the Christian teacher to interpret this new philosophy of life and to make it real in the lives of the people.

—Ralph E. Diffendorfer, speaking on "Christian Service in World Reconstruction."

* * *

NOTE that Jesus is called "The Son of Man," not the "Son of the East" or the "Son of the West," but "The Son of Man." Here is an astonishing emphasis upon man as man. And this fits the particular need of our age. We are looking for a norm that will emphasize the worthwhileness of the individual and the unity of all men. We find both in this term "The Son of Man." This knocks in the head all snobbery, all claims of superior race, status and class, and lays the emphasis upon man as man apart from race and birth and status. In other words, we have at the center of our faith a norm which contains the central idea of the equal worth of man, and therefore, the necessity of giving equal opportunity to all men.

If there is one thing fundamental to our Christianity and our democracy, it is this fact of equal opportunity to all. If we would take that simple principle and apply it to the world situation, we would have the key to its solution. It is inequality of opportunity which creates clashes and wars. Only when we lay the foundation of an order in which equality of opportunity is the central organizing principle will we come to a solution.

Paul interprets this meaning in Christ when he says, "In Jesus Christ there cannot be Greek and Jew"—racial distinction; "there cannot be circumcised and uncircumcised"—religious denominational distinction; "barbarian, Scythian"—cultural distinction; "bond or free"—social and economic distinction; "male or female"—sexual distinction. Here the Apostle Paul said that society must be organized around the idea of equal opportunity.

February, 1942

source

Students were housed in fraternity and open houses of the University. Marjorie Hall was responsible for an unusually efficient job.

Thirteen commissions at the Urbana Conference discussed the topics of the main addresses, all the groups discussing the same subject at each meeting. A discussion leader, one permanent resource leader and visiting resource leaders were assigned to each commission.

While war and pacifism were No. 1 subjects of discussion during the week, other trends of thought did enter the commissions.

A member of the army in the first commission stated that since chapel wasn't doing much for the boys there was a definite need for more effective church leadership. As a result of this statement, a message was sent to the steering committee suggesting that army chaplains be told that Methodist young people are backing them. It was felt that this would constitute a challenge for a more vital program.

To the question "Should man's loyalty be to the state or to God?" it was suggested that the words of Jesus might be recalled—"Render unto God the things which are God's and unto Caesar the things which are Caesar's."

One group decided that the best method of reconstruction should start with one's self, gradually bringing about better relations on the campus and in the community.

Most students agreed that an active program was needed which should start right at home.

One group concluded that the best way to bring others to a Christian philosophy was to live Christian ideals, and contact others through friendship and understanding.

In bull sessions the usual variety of topics was talked through. E. Stanley Jones and Mordecai Johnson were re-

source

sponsible for the major bull session topics:
(1) Are people basically good or bad?
(2) What can we do to help the Negro?

Instead of reports at the end of the Conference, a dramatic living-newspaper technique summary gave the high lights of Creative Interest Hours, speeches and commissions. A special news sheet edited by Betty Ann Taylor was published to serve as a program for the feature. Miss Mildred Hahn supervised the performance.

At noon and evening meal times students were given the privilege of seeing movies on foreign and domestic subjects. Record hours were also held in the Union Building.

Students will remember the music of the Conference under the direction of Russell Ames Cook, with Lanson Demming at the organ. *In Christ there is no East or West, Turn back, O man, forswear thy foolish ways, and Lord, I want to be a Christian* were the theme songs of the Conference.

As local chairman in charge of buildings and rooms, Dale Fair was always on the job. No less effective was Robert Hamman who helped see that every session began on time. Students will also remember major jobs done by Frances Sward, James Kuhn, Robert Stubbs, William Atchison, Muriel Elfers and Winifred Ehler.

Students wondered and marveled at the co-operation of the University. In spite of the fact that it was vacation and that January 1 was a holiday, the University buildings and grounds office was constantly on the job. Every one agreed that this University is unique in the kindness, thoughtfulness and co-operative spirit of its staff. No little part of the success of the Conference was due to the effectiveness of this side of the arrangements.

Urbana has meant to me a broadening of perspective and of purpose. Here I have been able to understand the thoughts and direction of a vast group of thinking students. I have found others whose convictions and attitudes I have felt the hardest to stand for alone. In such fellowship I shall go back strengthened and more determined that what I believe is not pointless and in vain but that it points to a force within Christianity,—a power that shall not be denied but shall grow because isolated individuals shall work together, each in his own place, spurred on by the knowledge that some-

portunity for all, apart from race, religion, culture, social and economic status and sex; and that the opportunities of life were to be open to a person as a person apart from these extrinsic things. This then sounds the keynote for the future as far as the Christian is concerned. He will stand for a society of equal opportunity.

When it comes to implementing this and putting it into operation, the Christian movement would adopt a five-fold program, the program which Jesus himself announced. On the threshold of his ministry, he stood up in the little synagogue at Nazareth and announced the following manifesto: "The Spirit of the Lord is upon me, for he has anointed me to preach good tidings to the poor,"—the economically disinherited; "to proclaim release to the captives,"—the socially and politically disinherited; "to open the eyes of the blind,"—the physically disinherited; "to set at liberty them that are bruised,"—the morally and spiritually disinherited; "and the proclaiming of the Lord's Year of Jubilee,"—a fresh world beginning. Just as the Year of Jubilee was a fresh national beginning among the Jews, so the Lord's year of Jubilee was to be a fresh world beginning for all mankind. —E. Stanley Jones, speaking on "Jesus, the Norm for Reconstruction."

* * *

CHRISTIANITY must say, we do offer ourselves with a movement for this world. We do offer a solution for the economic problem. We offer ourselves and have a program to settle the problem of relationship between India, China and Japan, and the European nations. We will work and suffer for that program. We must do another thing; we must forget the war of our two hundred different denominations in this country, and find some relevant and applicable unity as affecting great questions.

The time has come in the history of Christianity for these differences to take their place as secondary to the one great matter upon which we are all agreed. We know that the only relevant truth is that "God is Love." We must get together on these great questions and say what love means, what it ought to do, what we will commit ourselves to do, and what we will be depended upon by each other and the world to do.

We have not begun to understand black men. We seem to think that what they want is to get close to the white man and hold up their palms for alms. They want to believe in Christianity. They want to believe it to be a movement that is so big, struggling against great odds with all it has, that they can say, "Brother, we need you. Come in and give us all the spare time you have because we are fighting the forces of the devil and we need what you can give." . . . I would not blame the whole Negro race if they left the Christian church!

There is some possibility that this nation of ours might become the great organizing nucleus in this world if they know what they are going to do. This world is full of the devil. If it crucified Christ, it will crucify thousands of others before we see the changes that we seek. What are we here for? Are we waiting for the devil to start one war, so that we can help the devil on the other side? . . .

There is no solidarity between white Christians and black Christians to make for concord. The very center of religion is belief in the brotherhood of the human race. We must always meet under conditions where it is clear we mean what we say. Somehow or other, we have to let this world know that there is a solidarity in the Christian brotherhood that will not break before evil.

—Mordecai Johnson, speaking on "The Reconstruction of Relationships."

* * *

MORAL and spiritual freedom comes not with tossing away moral laws and scorning moral discipline and practice, though, unfortunately, that is what many people think moral freedom means. That they never reach the level of moral proficiency—that skill is behavior which is within law and not outside it—is to be deplored, but hardly to be wondered at.

Jesus was saying that he who accepted his words—the moral and spiritual laws by which he lived—and endlessly practiced them without weariness or compromise, such a person achieved moral and spiritual skill, and that skill was his freedom. For what skill is to art and sport, truth is to behavior. Truth is not objective fact so much as fact assimilated in life. It is idea touched with intention.

This understanding of his famous promise saves it for us. We can take courage and go to work again. But not until we ask and receive the answer to another question: What, in a word, is the law by which he lived and practiced—the law we must accept and within which we must create a discipline? The answer comes immediately to mind: *The Law of Love*. Surely nothing save this great word—however trite it may have become—can approximate the character of the Christian discipline.

But the Law of Love is a sterner thing than family or romantic devotion. It is essentially the effort of one person to achieve in another person—be he friend or foe—a value that he does not have. This is to be done even at cost to one's self, cost of denial, or suffering, or perhaps death. What else but this has God been doing since He first brought the value of order out of the primeval chaos, brought the value of light out of the primordial dark, the value of the human spirit out of the primitive animals? It is this endless pursuit of the good, in and for man, that is the core of the Christian obligation. This is not easy; but neither is it easy to become national tennis champion. The principle, however, is the same. It involves the acceptance of the proposition that self-realization in the field of moral and spiritual values comes through the exercise of love for one's fellows, love that seeks to create or achieve and maintain values where none exist. That one's foe declines such consideration or repels it does not abrogate the principle; it only makes its practice more difficult. By the same token, when it proves successful the moral skill and spiritual freedom it represents is on the level of virtuosity or genius. To accept this law, to practice it tirelessly and undiscourageably, results in skill in all human relations—Jesus called it truth in this context and such it is—and that skill grants to those who have won it the priceless award of spiritual freedom. How far this sort of freedom is from the freedom of renunciation or recklessness, one need not even try to measure.

... if we are to realize Jesus in personal experience ... we must understand first what He was, second what He did, and third, in so far as we dare, we must undertake to reproduce it within the context of our present day. The first and second are not difficult to comprehend. He was the enfleshment of Creative Love; what He did, therefore, was the application of the will to create moral and spiritual values wherever they were lacking, in friend and enemy alike. It is the third demand that daunts our courage and chills our enthusiasm. The enmity in the world is so colossal, the morale of the world is so shaken, the hope of the world is so depressed, the idealism of the world is so timid, that we who have caught sight of the vision hail it for a moment and then shudder as it passes from us.

What is demanded of us is not the sweetening of the world's intangible enmity but the sweetening of the relations I have with concrete individuals. Not that this is easy in thought or in performance, but that it is the only place where we can start. Bertrand Russell put it simply in a recent article in the *Reader's Digest*: "Everybody can do something toward creating in his own environment kindly feelings rather than anger, reasonableness rather than hysteria, happiness rather than misery. The sum of such actions makes the difference between a good and a bad world." There are persons not far away from us at this moment who die for lack of a word of reconciliation, dispossessed and victimized by cruelty and indifference and greed. The only resource that Jesus had for dealing with such persons in his day—and he dealt with persons, not with problems—was creative love;

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where someone else is struggling with them. Urbana gave me the sense that the individual Christian is not alone but part of a vital movement.

—Dorothy Hansen, Union College, Barbourville, Kentucky.

Christian faith begins in the individual, and the spark which is the life of that faith is the indomitable spirit in the heart of the individual. The establishment of this fundamental is one result of the Conference.

When this writer goes home to his own Foundation group it will be this reaffirmed spirit that inspires his thought as he passes on the Christian principles learned at Urbana. Delegates to this Conference were already firm believers in God, and are strengthened in faith and spirit through their contacts here with leaders foremost in Methodism and all Christianity.

—Gene Kelley, University of Montana.

Every speaker presented some real food for thought. Particularly to a southerner did the message of Mordecai Johnson bring a new outlook on the inter-racial problem. After hearing his address, I made but one resolution—to set to work immediately to remedy the situation which prevails in my community.

—Bill Bethea, University of Texas.

This is my first national conference of any kind, and I have no comparatives or superlatives that can apply. Perhaps my most significant thought is a hope that I may be instrumental in bringing about in the near future a similar national student conference in my own brotherhood.

I now know that the youth of Methodism are thinking thoughts identical with those of all other Christian youth. The resolutions presented to the steering committee show a common goal and a potential unity of action. I am most grateful for the privilege of sharing this week of fellowship and inspiration. It will help me in my own student leadership problems.

—Robert L. Mosher, student secretary, Illinois Disciples' Foundation; fraternal delegate from Disciples of Christ.

In view of the general feeling of suspicion and antagonism toward Americans of Japanese origin, it is reassuring to note the sympathetic attitude of the students attending the Conference toward these people. There is every indication that, so far as the youth of Methodism are concerned, there will be a continuation of this attitude—and more than that, there is manifest a desire to do something actual and substantial for American citizens of Japanese parentage

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who find themselves not a little handicapped by existing conditions. For those who find themselves thus handicapped, this is the most heartwarming aspect of this Conference.

—Paul Seto (Nisei), Garrett Biblical Institute, Evanston, Illinois.

The Christian ethic is the greatest expression, socially, of the gentle, loving side of man's nature which may bind the world in an increasing fellowship. The present church, in its institutional aspect, is certainly making a tremendous contribution. The intelligence and fine feeling of many of these Christian students was wonderful to see. These were my reactions to the Conference, and I will be happy to assist the development of these little shoots of Christian tenderness in any way I can. . . . Critically analyzing the Conference, I am sorry that these students are so little concerned about the progress of science, particularly psychology, and the contemporary arts. They are tremendously concerned with social and economic questions without adequate technological and cultural bases, it seems to me. Such a movement is not to be condemned, but it will always follow the lead of more sensitive souls who are the real leaders. We must seek to understand these leaders and bring them into our midst before we can really lead ourselves. Christianity must seek truth without fear, must become synonymous with truth, if it is to provide an adequate frame of reference for a better world.

—George New, Northwestern University.

Co-operative thinking at Urbana revealed that now is not a time for compromise with Christian principles. It is certain that all good to come from the present conflict will result from immediate and continuing Christian action. The furthering of this cause is worthy of self-sacrifice.

Although many proposals of means for Christian action were offered, no attempt was made to coerce the thinking of the individual to accept a perfected formula. The emphasis was on action as a result of a personal investigation of the complex situation and in accordance with the best Christian ideals.

For me, the Conference ended the feeling that my actions in the next few years would be something that I would be ashamed to look back on. Now they can become the most inspired years that one could hope to live.

—Donald D. White, University of Nebraska.

and none whom he met, be they publicans, harlots, or the priests of religion, were outside the reach of its operation.

Is this not the truth that makes us free, the skill that makes us invincible? What indeed is the truth if it is not the skill to live creatively? What indeed is freedom if it is not invincibility? To be sure, these are days whose darkness threatens to obscure all our visions for a while. Some have already closed their eyes and the light within them is darkness. Perhaps this spiritual blackout will continue for a season, but unless our faith be delusion and God the dream of a frustrated race of men, the vision of truth and the experience of the freedom it confers will come again to guide and save us. There is for us, then, an obligation to keep the vision before our eyes and its gleam upon our hearts.

—Edwin McNeill Poteat, speaking on "The Reality of Jesus in Personal Experience."

Antiphonal

Malcolm Slack Pitt

[The author of these lines gave a lecture-recital on Indian Life and Music during one of the Creative Interest Hours of the Urbana Student Conference. In his explanatory talk he said that Indian music seemed to him to be something very real in the apparently arbitrary meaning given to the Ragas or modes of music. "The evidence," he went on, "may lie in my own instinctive reaction to the Raga Bhairava to which is assigned a contemplation of ultimate reality and its meaning for the individual." Antiphonal was his instinctive answer to a succession of musical intervals.]

God comes to me a Melody.

At times

He steals into my consciousness
as gentle wood-notes, wonder-sweet,
the flute against the lyre.

Again He storms

to the rhythm of quickened heart-beat,
the brazen blare of trumpet,
and cymbal's stirring clang.

It is the God-Theme.

The infinite variety
of Nature's pulsing symphony
tuned to the sensitive hunger
of my own heart.

My life demands this Music
as creatures pant for breath.

* * * *

O Lord,

Thou art to me a Melody.
Dost Thou in turn await from me
a Song?

In the Framework of Christian Faith

A Report of the National Assembly of Student Christian Associations

Charles C. West

THERE was a difference in the frame of reference between the delegates to the National Assembly of the Student Christian Associations, which met for the first time in four years during Christmas week in Oxford, Ohio, and the average gathering of students, even religious students, concerned with the world about them. Meeting in the middle of a war, these Christian student leaders were faced not only with the problem of making a policy and suggesting a program for Christian Associations of all denominations across the country, but with the task of thinking through the Christian faith itself, and of making it meaningful to the average Christian student as he faces the future. Practical questions about our present day society could not be neglected, but they would have to be set in the framework of a faith on which all Christians could agree, around the basic institution of the Church.

It was a difficult task to set, even for a widely representative group such as the Assembly was, with every opinion and sect in the political or religious field represented—and yet the decisions which were reached, and the spiritual unity achieved, proved to the satisfaction of every delegate that the Christian faith in wartime is still the vital force in the lives of many, and that its social message is more important than ever to the practical world.

* * *

There was no area of social or religious concern in which the Assembly did not have something to say during its busy week, but its primary achievement came as a result of a searching concern for a Christian statement on the war which would express, above the division of pacifists and nonpacifists, the essential solidarity of a Christian point of view. The result, standing as a classic in Student Christian Movement history, reaffirmed: a common loyalty to God and to the World Christian Community which His fatherhood is creating, a common loyalty to the ideals toward which our country is striving; a common admission of our collective and individual responsibility for the world's present chaos; a common opposition to fascism and determination to abolish war, since both are among the greatest manifestations of evil in the world; and above all, a common acknowledgment of the supremacy of the individual conscience, and a recognition that we have a right to differ as Christians in our methods of combating evil.

Unity of faith, however, led to division only on the question of war. On questions of practical policy regarding the Student Christian Movement, the Assembly was almost unanimous, even when those questions touched on the war. Long range peace objectives for post-war reconstruction were enumerated without opposition. The National Intercollegiate Christian Council, the co-ordinating body for the branches of the Student Christian Movement, was instructed to take steps in planning and training students in the principles of a new world order. To meet the emergency of war, extension of the S.C.M. program of community service was recommended for local Christian Associations. Co-operation in consumer education, and with

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The arguments for and against pacifism were, I think, very enlightening to all who heard them. The students were helped greatly in making definite decisions as to which side they would stand on—a problem that had been bothering many of them for a long time.

—Virginia Shoulders.

We felt ourselves shoulder to shoulder, tremulous before the unknown, but ready to go out in intense search for whatever truth there is. For some, the way is opening toward agnosticism; for others, toward the life of the Christian.

—Betty Ann Johnson.

As a person who had been out of school one year, and the leader of our delegation, I felt very keenly two things: personal strength from belonging to such a movement, and an amazing religious illiteracy on the part of nearly every student.

—Miriam McGaw.

(These are reactions to the National Student Assembly from three Vanderbilt University freshmen.)

What can we as students do to best aid our country and ourselves in this crisis? Most of our parents were in college when the last World War enflamed the world. We are living in the kind of turmoil in which they found themselves. But they had faith and courage, and that is what they are asking us to have. That is our first task: keep up our faith and our courage. . . . We must realize that the next year or two years, or three years, as the case may be, is only a small portion of our total life and we must look to greater things. . . .

We, as students, have a definite responsibility in not becoming hysterical over our situation. We must continue with our classes and studies as long as we can. We must try to face situations as they arise and not anticipate the worst.

It is going to take courage to make decisions in these next few years of our lives. We must prepare ourselves to make the most intelligent decisions possible. Right here in college we are getting this preparation.

As President Roosevelt said to us, "We are builders and not destroyers." We only build as we gather materials with which to build. Our materials must be of the best and we are gathering them right now. College is the place to gather the best.

—The Collegian Reporter, Morningside College (Iowa).

TOYOHIKO KAGAWA

This week we are experiencing first hand an actual war situation. Previously our concept of such conditions has been based upon accounts of World War I. We have been told of the hysteria prevalent at that time, when ordinarily sane people swallowed "hook, line and sinker," stories of German atrocities, when the Germans as a people were condemned and when Germanic culture was boycotted. This situation has seemed to the present generation, educated to recognize propaganda, unintelligent and blindly prejudiced. However, this week we have heard—even on the Willamette campus—bigotry of the same order. Students have been eager to denounce Japan and have been taking at face value newspaper articles and radio broadcasts tinged with hatred and emotional fervor. Some unthinking individuals have gone so far as to brand the Japanese race as sly and dishonest.

Thinking men and women of Willamette will be happy to learn that the campus chapter of the Fellowship of Reconciliation is extending a plea, through its members, for a practical realization of the value of individual personality.

Three points should be kept in mind; three aims should be sought by the students of America:

First, college people must be on guard against propaganda. Military bands and emotional appeals must not blind them to what truth is available. Never before has one side in a war been totally in the wrong, and it is extremely doubtful whether the Japanese alone are guilty in this conflict.

Secondly, students should be rational at a time when rationalism is not the vogue. In an editorial we read that "this is not a time in which causes and other questions can be discussed calmly." With this statement we take issue, for we believe that now is a time in which calm consideration is necessary.

Thirdly, we feel that college people should not become victims of unreasoning hatred toward the Japanese people, innocent really of any crime except that of being puppets to military "war lords." In the last war Germans were hated, and in this country were the objects of vicious ostracism and organized property damage. Now warnings are being issued particularly to Japanese nationals to stay off the streets in order to prevent injury and loss of life. There are Japanese—even on the W.U. campus—wholly irresponsible for this crisis, who will suffer should a mass feeling of hatred arise.

This country faces two struggles today: one is military against the axis powers and their allies; the other mental and



the Office of Civilian Defense in protective measures, and the United Service Organizations, was voted. Local groups were asked to make special efforts to help draftees and C.O.'s alike with their problems.

At the same time the Assembly reaffirmed its loyalty to the universal Christian Church which, despite divisions and some stagnation, remains "the unity of fellow Christians, transcending all bounds of conflict," unbroken by war, and offers our greatest hope for future World Community. Though it recognized and decried the fact that this universal Church was a spiritual rather than an organizational unity, it declared the Student Christian Movement to be a part of that unity, devoted to the ideal of co-operation among denominations in America. Church membership was declared of equal importance with the ecumenical ideal for all Christian students.

Concern for democracy in the United States also ranked high among the areas of Assembly legislation. A communication to the January 3rd meeting of college presidents and government officials in Baltimore, Maryland, expressed hope for the maintenance of high academic standards in college; urged courses, parallel to those in emergency defense subjects, which would train for the job of post-war reconstruction; and declared against the militarization of the campus in such a way as to interfere with effective education. The traditional policy of opposition to all forms of racial discrimination was reaffirmed and strengthened with a suggested program for local Christian Associations. The delegates denounced all abrogation of civil liberties not justified by the suppression of military information, and declared for continued academic freedom and unhampered pursuit of truth.

A New Sense of Solidarity

A Vanderbilt Freshman Reacts to the National Assembly Conference

William K. Anderson, 2nd

ONE word uttered by a speaker before more than 800 students and leaders from some 270 institutions of higher learning set an added theme to one of the holiday conferences. The word was "solidarity," the speaker was the Canadian youth leader, Dr. Gregory Vlastos, and the conference was the National Assembly of Student Christian Associations. Throughout the week of our stay on the beautiful Miami University campus in Oxford, Ohio, "solidarity" was shouted from the roof-trees and written on the walls. It came out in song, too, and in jest; but it came out best in the spirit of the Assembly itself. In spite of conflicting and greatly differing points of view on many issues, the basis for our Christian unity was firmly laid by our leaders, student and non-student, in word and spirit.

I, myself, feel that the vacation time I spent at Oxford was one of the most profitable weeks of my life. I was awakened in many ways. I saw what a great program the National S. C. A. is carrying on. Being a freshman, I had had no previous contact with this student organization. I began to realize the significance of an intercollegiate Christian fellowship that binds students all over the country into one organization, as I took part in a National Assembly of that organization and watched it work.

I was awakened to the sin of man's everyday existence, something of which I had not been thoroughly aware before. This was taken for granted—or rather, realized by the Assembly in general, and so it was impressed upon me. The evils of a capitalistic society in which technological power belongs to anybody who can get his hands on it were brought out by Dr. Vlastos and by discussions in seminar groups, and were stated in resolutions presented for legislative action. One could not escape the realization that he is living in and has part in a society which permits him to eat, perhaps wastefully, while there are so many underfed around him.

Ways to remedy such a situation in the light of the present set-up center around the institution of charity. But charity, it was strongly held, must be no easing of conscience, no donating for any personal glory, nor giving without a feeling of brotherhood with those whom you benefit. In fact, the actual goodness of charity was questioned in my seminar. What seems to me to be an answer to the question came in a panel speech by David Dellinger, a member of the Newark ashram. He told us how people who work in such Christian colonies make the Christian philosophy practical in everyday life. A person must give up all his possessions to join such a body of Christians who work for and with people of the poorest classes, making themselves one with them in financial status and in spirit. This plan struck me with its simplicity and effectiveness; it seems to me to hit directly toward Jesus' command, "Seek ye first the Kingdom of God," and to come much closer to the true "good Samaritan spirit" than does even regular giving. I have thought seriously about taking such a step and I know that many others at the Assembly thought about it.

The pacifists had meetings on three evenings for fellowship and worship. Speaking from a pacifist's viewpoint, I can say that I have never participated in any more moving worship than the worship in those meetings. The service was very simple: two or three Bible readings, meditation and long silent

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moral against the poison of hate. We feel it is our obligation to do more than be blind followers. We are determined to retain those qualities in the average citizen which insure that this country will remain a democracy of free and thinking citizens.

—*The Collegian*, Willamette University (Washington).

The nation is at war, and the sooner each man and woman brings 100 per cent of his or her efficiency . . . and economy to the aid of the country, the sooner the conflict will end and the quicker we will return to economic normalcy after peace negotiations. . . .

As students and citizens our task is great. We must determine the place we can best serve—personal matters must be subordinated to this greater task if we are to reach our chosen goals with any degree of economic security after the war.

Our salvation lies in avoiding the mob spirit. A recent news flash showed Chinese being requested to wear lapel buttons to distinguish them from Japanese. This is a blot on our intelligence. We cannot identify a Japanese-American as a member of the militarist "Black Dragon" clique just because of his color.

Let the intelligence department pick the undesirables; let's not make needless disunity. It is good to see that we can talk of a conscientious objector without branding him a traitor, as in the case of Miss Rankin of Montana. It was probably well that Congress did not whirl a bill through with a 100 per cent affirmative.

It is within the power of everyone to serve his country immeasurably by keeping his mind calm and his thinking clear—by doing his present job to the best of his ability and then looking for more to do to help, and by giving the utmost in loyalty to his leaders. Our conscience is clear and our cause is just.

—*The Arkansas State College Herald*.

It is for each man now enrolled in the University to decide for himself in which capacity he can best serve his country. If he feels that he should enlist, there should be no argument against it for it is the duty of each person to defend his liberty which was given him through the bloodshed of his forefathers.

If he feels that he should stay in school, as many do, he should not be tabbed as a slacker, for undoubtedly he has the country at heart.

Within the next few weeks there will be plenty of talk flying around, talk of loyalty to our great country. This is what makes our country what it is. This talk will cause many students to enlist

and we can only say, "more power to them."

Those who insist that students should stay in the University perhaps are right in their arguments that this will lead to greater leaders. However, no one has thought of the sacrifice that these men are making, that of leaving a well-started education. This sacrifice, however, is by no means great enough with so much at stake.

An education is no good if we cannot protect and defend it. This is the answer to those who think the students should not enlist immediately. Their ideas are just as good as mine for it is what they believe as loyal citizens of the United States.

Each man should weigh every angle in his own mind for what he does is his forever. His loyalty to our government is his. Let him in his own way determine how he may best defend his country.

—*The Red and Black*, University of Georgia.

... the only justification for allowing college students to continue their education or/and training is that they are in a position to provide leadership at the completion of this training. ...

In actual fact, how will our fulfilling the condition setup result in departure from our present life on the campuses? Again the answer is clear. Since we must work to efficiency's capacity, spend our time as effectively as possible, inevitably many aspects of our college life will disappear. Because we now have a compelling purpose to our education, our slipshod methods of study will be discarded. No longer shall we cram for examinations; no longer shall we barely try to get by in order to get a degree. Our sole purpose in college can only be to make our contribution as vital as is feasible. Thus it is seen that there must be a great change in academic approach and attitude.

There must also be a change even in our recreation. It is impossible to reconcile active participation in superficialities that may hamper our efficiency with full co-operation in the international struggle. One's definition of superficiality may not be generally accepted, but surely the basis for it is hindering co-operation. It will include long-winded dances, the week-end movie habit, drinking sessions, and other similar collegiate conventions. Yes, we need recreation, but this recreation should be a means to achieve greater effectiveness in our work, nothing more. Our new life will necessitate the end of the decadent "Joe-college." ...

—A letter to the editor in *The Michigan Daily*.

periods, and prayer. One could feel the solidarity more sharply than ever and could feel strong in that he was not alone.

I questioned the solidarity of the whole Assembly during and after our first legislative session. We were hashing through the statement of our Christian unity in the present crisis. There seemed to be little dissension over the statement of non-pacifist, pacifist, and in-between positions. The entanglement was over the statement of our solidarity, which we feared for a while we might lose in trying to find it and define it! Nearly three hours were spent in parliamentary squabbling over details of editing and word changes. Our capable chairmen, Alice Stevens and Harold Viehman, carried us through nobly, and we finally decided to turn back to the resolution committee the old statement and any additional ideas from individuals or groups. The committee thus edited an excellent new statement which was adopted without bickering over details. We had found our solidarity again and the rest of the resolutions from seminars were passed with little quibbling. The complete respect for the individual conscience stood out as a great advance over what had been true in the past.

In summary, I quote one of the non-student leaders: "I was greatly impressed with the caliber of the students, the self-effacement of the leaders, the effectiveness of the democratic process at work, the soberness of the students, the realism of thought and deliberation, and the prophetic conviction present in most quarters."

"Hold Steady!"

John Owen Gross

EARLY in January, college and university presidents from all over the United States spent three days in Baltimore, Maryland, discussing how their institutions could best meet the grave responsibility brought by the war. A special message from President Roosevelt was read at the opening session, charging the college heads with the serious task of helping the country to win the war and lay the foundations for peace and readjustment. The conference responded by unitedly saying to the government, "We would welcome an authoritative statement . . . as to the nation's needs in the war effort for the men and women needed to be trained in our universities, colleges, and technical schools. . . . The institutions here represented stand ready to give whatever general or specialized intensive training may be necessary. . . ."

What the college heads told their students when they returned to their campuses perhaps could be summarized in two words, "Hold steady!" Serious readjustments are going to have to be made in all colleges. While there is every reason to believe that the government will co-operate with young people to help them complete their educational program, yet the educational pattern will be altered. A twelve months school program likely will supplant the traditional nine months academic year. Varsity athletics will give way to a serious generalized program of physical education. Subjects that are basic for the soldier, sailor, and aviator will replace courses not definitely associated with war aims. Students are being urged to include with courses needed for winning the war, some work in the humanities that will be equally useful in winning and maintaining the peace. It may be safely said that this college generation is entering a period of new seriousness and purposefulness. Those who find their niche and definitely prepare to fill it can now be reasonably sure that their training program will not be disturbed.

This crisis is not one that needs trained *men* only. Our country will be poorer if college women do not sacrificially prepare to do work in which trained feminine leadership is essential.

Chancellor Copen of Buffalo outlined three ways of co-operating with the inevitable which students might well practice: (1) a clear-cut understanding of what is right and wrong, (2) a knowledge of the meaning of citizenship, and (3) an historical approach to the present situation. In addition, students should not overlook the essential spiritual preparation that comes from worship, quiet meditation and Christian service.

New American

A Dramatic Narrative of a Refugee

H. W. Elkington

THE first time I met Karl Schmidt was on the Italian liner *Saturnia*. At my table in the dining room sat three other persons, an American who had lived in Paris since World War I, a Hollywood theme scout and Karl.

It was Karl who interested me most. He was a pale lad. None too strong. A Jew who by twistings and turnings had got out of Prague to land, unfortunately, in a detention camp of France. By more devious twistings and turnings he had reached Portugal where the Portuguese government, taking no chances on transit visitors, placed them in a hotel-prison where they could enjoy the hospitality of the country until their boat arrived.

Karl was very glad to place his feet on the deck of the *Saturnia*. He was even more happy to see the last of the shoreline fading into the distance until the cliffs were no higher than the wrinkle in a blue rug and the red roofed houses had been lost to view. I can see him yet inhaling great draughts of salt sea-air, stretching every muscle of his frame and sinking into a heap of total relaxation on my steamer chair. Was it possible that he was actually away from Europe? He passed his hand across his forehead as if he could hardly believe the believable; as if he were still within reach of a nightmare.

There was one thing especially about Karl that attracted me. He had an inherent dignity. One sees this same quality in Negroes. I am not sure whether it came from association with persons of a minority group, whether it was a sort of "defense mechanism," or whether it was congenital.

The *Saturnia* had tarried a forenoon at the Azores. Some curious passengers went ashore to stretch their legs and see the town. I concluded that the best way to reach New York was to stick close to the ship. To my surprise Karl was even more willing to keep the deck of the *Saturnia* under his feet. We watched the penny divers retrieve coins, communed on the volcanic contour of the hills and disported ourselves in a semi-languid way, until the shore-trippers had got back and the whistle gave deep guttural voice to our departure. Next stop New York!

At table that night, Karl seemed anxious again. In fact, he was pale, visibly paler than he had been from the months spent in detention camps. He was uneasy. At last he excused himself and went on deck. The others also left the table. By this time it was clear that a new motion had come to the ship. Instead of the normal forward moving motion, there was a sidewise lassitude. The ship was gently rolling in the sea.

The rest of the story has been in the press. We had fallen into the hands of two submarines. At first we thought they were German but definite report identified them as French. They were carrying out the request of British associates to look over the *Saturnia* west of the Azores and see if there were any Germans on board between the ages of twenty and fifty. It was just after the time when the Italians had submitted to French pressure to promise to carry no Germans of military age.

The next hour was one of the most agonizing through which I have lived. From the main salon came a voice broadcast by loud speakers on deck and in the stateroom corridors, calling men to the front for surrender. The French were at war, then.

"Will Herr Hans Brinkelmann be so good as to come forward to the main salon!"

source

"Peace on earth, good will to men," is a well-known phrase, often heard in Christmas carols.

Peace will not reign on earth this yuletide season, with every major nation of the world at war. Good will will not exist between the warring nations, but it can exist in the hearts of men.

Among us there are many who are of the nationalities of our enemies. Some are United States citizens; others may yet be aliens. An emotionally upset people may now turn suspicious and hostile eyes upon those whom they had only shortly before called their friends. In time of outbreak of war, mob violence is often turned on the innocent.

America is a land famed for its civil liberties. It is a land where a person is held to be innocent until he has been proved guilty of a crime. The major part of our immigrant population came to America because of its civil liberties.

May the people of America not only sing "Good will to men," but hold it in their hearts.

—*The Daily Athenaeum*, University of West Virginia.

The proposal made [in the Executive Council] to attempt to in some way prevent intolerance against the Nisei Japanese of Little Tokyo came from the inner spirit which is America.

The loyalty of Oriental Americans is written in their long service to their adopted land. We who have faith in the American people know that gratitude for the Japanese loyalty will be shown by complete understanding of their situation.

City College was cool and collected when it proposed a united stand beside the many fine Japanese students attending the College. The motion to put this campus on record opposed to un-American propaganda and action against true Americans, was a ripple in the Council policy that was void of any political maneuvering or hasty thought and action. It was dictated by the habit of tolerance which constitutes the leading freedom in American life. Here, then, is a proclamation which needs no separate committee to carry its measures into action. It stands as a motion inspired by the American spirit to recognize the right from the wrong.

—*The Los Angeles Collegian*, Los Angeles City College.

Announcing the attitude of American-born Japanese Bruins toward the present conflict in the Pacific, the following statement was received yesterday by the *Daily Bruin*:

"There are approximately 200 Americans of Japanese parentage on the U.C.L.A. campus. None of us has known loyalty to any country other than America, and in face of our ancestral country's unwarranted attack upon the country of our birth, we wholeheartedly desire to renew our pledge of faith in the United States. We stand ready with all other Americans to act in whatever capacity we may be called upon to perform in order to carry out the resolution of our government.

"Individually and collectively we plead that our friends will accord us the same impartiality and tolerance which they have shown in the past." . . .

—*The Daily Bruin*, University of California at Los Angeles.

War, national hatreds, jealousies of nations—all vanished about the Christmas tree at International House on the University of Chicago campus last night.

In native costume and holding lighted candles, foreign students representing thirty-one nationalities—and all of the nations now locked in bloody conflict—forgot their differences to pay reverence to the Prince of Peace.

As a chorus in the background softly sang the traditional carols, the great circle of students—each with a candle—gathered about the decorated Christmas tree. One was lighted, and that flame was transferred from one to the next, as a symbol of the historic progress of Christianity.

And against the background of carols, while the students—their candles now all lighted—sat in reverent attention, there was a reading of *The Prophet*, by Gibran. . . .

Participating were students from Palestine, Turkey, Italy, France, Germany, Iraq, India, Czechoslovakia, Poland, China, Japan, Cuba, Puerto Rico, Chile, Peru, Philippine Islands, Thailand, Hawaii and others.

—*The Chicago Sun*.

Tin Pan Alley lost no time in flooding the market with war songs this week. The two that will probably appear first are *You're a Sap, Mr. Jap* and *The Sun Will Soon Be Setting (for the Land of the Rising Sun)*.

Some of the others are *The Jap Won't Have a Chinaman's Chance*, *We're the Guys to Do It*, *Taps for the Japs*, *Let's Take a Rap at the Japs and Good-bye Momma*, *We'll See You in Yokohama*.

—*The Louisiana Daily Reveille*.

Tommy Wong, only Chinese student enrolled here, is ready to go to war against the slinking little Japs. . . .

—A university newspaper.

It was a polite question-command. Every German passenger held his breath. Karl was worried. He was terribly worried. We assured him that he had a Czechoslovakian passport but that did not put much blood back into his cheeks. The voice continued:

"Will Wolfgang Krebs be so good as to come forward to the main salon!"

We took a walk together around the deck to get away from that voice. We talked about "other things." But the voice continued. It was not a voice. It was a long arm stretching out to reach people. It had left Prague and stretched to France. The arm was grasping men and women in Lisbon and now it reached out into the night 150 miles west of the Azores.

It was a sad party that went down the ship's stair into the night. As always, some stayed gay to the last; others were depressed. Bags were tumbled into the small boat and the launch engine kicked them through the intervening water to the submarine that lay in the wash of the sea like a grey, wet monster. Karl was not called. He hung to the rail like the rest of us to wave good-bye. There was a flash of signals:

"*Nous regrettons beaucoup mais c'est la guerre.*"

* * * *

On November 3rd of this year I saw Karl again. To be exact, I saw Charles Smith. It had been almost two years since he had had the narrow escape from the submarines and since at long last he had reached the shores of America. It was wonderful to see him again. It is always a joy for those of us who have been in the foreign work of the American Friends Service Committee to come upon persons whom we have known along life's twisting way. It was particularly good to discover that Charles Smith of Boston was now purchasing agent for his business, and had his own apartment, his own telephone, his own car.

As we chatted together it seemed to me that he represented a stream of persons who have reached these shores. In the seventeenth century those who fled a religious persecution and the poverty of the Thirty Years' War found their way not only to New England but to Pennsylvania and Virginia and the Carolinas. Again in the eighteenth century another broad band of new life. The nineteenth century was rich in those many persons who reached America. In fact, only a few years ago the ocean liners vied with each other in a ferry service of great human significance. One could select endless cases from the tide of persecuted persons who have not only sought a country of refuge, but also a chance to make a fresh start, to build a new life. I have always fancied this story of the sea, partly because of the encounter with submarines but chiefly because it has made possible a friendship with Charles Smith of Boston, a New American.

Thoreau--Aristocrat

Elinor Lennen

Year after year, his keener sight surveyed
Familiar Concord—tree and path and stone—
Until the purposed scrutinizing made
What had been neighbors' property his own.
In cryptic phrase he wrote his title deed,
Or safer yet, held it in cryptic thought
That none might question, seeing none could read
The bounds of that estate his vision bought.
Rich past necessity for gain by strife,
Thoreau watched seasons wheeling in their turn
With no intent except to savor life,
To live by what perception might discern.
The landscape and its varied harvest fed
His deepest hunger with sufficient bread.

Atlantic Correspondence

A British and American Girl Exchange Letters

Betty Ann Taylor

THE correspondence between Bessie and me is one of long standing. Before anyone ever dreamed that there would be a World War II, before those three men of such widely differing character met at Munich, before the conquest of Ethiopia or the re-arming of the Rhineland, we were well acquainted with one another's hand writing. Now as the world symphony grows staccato, our correspondence has become doubly interesting.

Bessie is slightly older than I; she finished college last year and is now teaching in a little Scotch school near her home in Broxburn.

Sometime in the months when Americans were still a little dazed by the swiftness and the finality with which all of Europe was moving into mobilized camps, I wrote my friend asking all sorts of questions about the war. Her answer was written in July, 1940. By that time Denmark, Norway, Belgium and the Netherlands had become parts of the Nazi empire. The B.E.F. had been evacuated from Dunkirk, and Pétain had accepted German terms. The Germans were then preparing for their concentrated aerial attack on Britain.

Bessie wrote: "Yes, we carry our gas masks with us always if we value our lives. So far, of course, we have had no need of them but the Nazis may use gas sometime in the future."

"You can rely on the British news. The German news is all propaganda and is to be ignored. Don't listen to their claims. Every time they raid this country they lose planes and their bombs have so far done no damage. When they were over in this district they dropped bombs in open ground and had to flee from our fighters. So much for war news."

Then Bessie goes on to ask about my college work, and to tell me her plans for the next year. She tells of the friends she has in the service—the boy to whom her girl friend is engaged, who was among those transported safely from Dunkirk. They had had air raid sirens one day at her home, but had seen no planes.

To her, the war was still a novelty. I wonder if she would be so decided in calling all German news propaganda and all British news reliable now.

It shocked me a little when I got the first censored letter from Scotland. We, safe and smug in Tallahassee, were hardly aware that the war was going on. Across the end of Bessie's envelope was pasted a strip of gummed paper, with huge black letters reading, "OPENED BY

EXAMINER 4745," but there was no sign of the censor's pencil inside.

Bessie told me of the war work, which by that time (August 28, 1940) had become a more serious matter: "So many girls have given up so much of their time in order to do work to help us win the war. I took first aid lectures and am a member of our local first aid unit. . . . Many women have given up most of their leisure to knit for the troops. Men, too, after a hard day's work, often go out at night to serve in the home guards or to act as special constables. Of course they are not out every evening. So many have volunteered that only a few hours of duty are required of each man in a week or fortnight."

Still Bessie talks of the end of the war confidently, as if it were near. "Fortunately we have had no air raid warnings recently. The Nazi bombers must be driven off before they reach here if they ever do attempt to come here. I shall tell you about what might interest them here sometime when we have won the war. Since my letter is liable to be censored, I cannot tell you now even if you are, so I hope, on our side."

"By the time you receive this letter I shall have been in charge of a class for some time and getting on all right, I hope. I am to teach at Tauldhouse. That means I shall have to get up early, catch a bus about 8 o'clock for Bathgate, where I change—"

The air attack on Britain was then in full fury. Yet Bessie shows in her letter her great pride and confidence in her country's forces. "You will, no doubt, be acquainted with the overwhelming success our R.A.F. have had over the Nazis." (From our papers, Bessie, I was not quite sure about that success.) "As our Prime Minister said," she continues, "in a most seasonable speech: 'Never has so much been owed by so many to so few!' We are proud indeed of our airmen and, of course, of our army and navy. I hope even greater success will be had by us soon."

"To you the war must seem far off. On a map of the world the British Islands occupy only a very small space while America is so large, and so much water divides us."

"To us the war is a reality. It cannot be treated with indifference. Our all is at stake and we are strongly determined to win and confident that we shall win."

"We are very grateful to America for all her help. Without it—well, I hate to think what might have hap-

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pened. It is comforting to think that the American nation is friendly towards us. It helps to keep up the morale of the people here." The help she speaks of was indeed mainly moral support. That was several months before the signing of the Lend-Lease Act.

Bessie is feeling a little more closely the grimness of war. "A boy who was in my class at school was killed last week off the Irish coast. He would have been twenty years old yesterday. He was a pilot officer and was doing well in the R.A.F."

That fall in American colleges the girls began "knitting for Britain." They thought it was fun—made convocation and classes more bearable. "Bundles for Britain" also came into vogue—in fact, defense work became quite stylish.

Bessie writes in a letter dated December 10, 1940: "It is very thoughtful and generous of you to give up so much of your leisure time to knit for our troops. You may be sure that it is greatly appreciated." (This to me, whose wobbly back-of-a-sweater repose in the extreme back of my bottom chest drawer!)

"Next Sunday," she goes on, "I am going to Bathgate to hear the Polish Choir. As you may know, the Polish soldiers are billeted in Scotland and are, I am glad to say, being very hospitably treated. They are full of praise of our people. What impresses us most is their manners, which are excellent."

* * *

"As you know, the brunt of all this attack falls on the London, Mersey side, and certain midland towns. We cannot realize what they are going through. You certainly can have no idea. We felt annoyed enough just after I received your letter, when for a fortnight we had raids almost every night lasting two or three hours and usually happening about three times per night. Our last raid was from 4:15 A.M. to 6 A.M. We woke up soon, that morning!

"Of course, the raiders, though often overhead, don't bother us with bombs. Usually, if they're in our district they're after convoys in the Forth. There were five unexploded bombs near the school at Tauldhouse where I am. A bomb disposal unit put them off and they made some bangs! I shouldn't like to explode bombs.

"I'm afraid this letter is all about war but after all it's our one topic of conversation these days!"

Several months elapsed before I again heard from Bessie, although I answered her letter promptly. Finally, sometime during the following summer a card came from Scotland. My friend stated that she had written me several times and had received no answer. Those letters must have met with mishap somewhere in the Atlantic, for I never saw them. This time Bessie's post card was decorated with a "V" for Victory.

World events moved swiftly. Before I received my next letter from overseas, Roosevelt had signed the Lend-Lease Act. A combined Italian and German blitzkrieg in Yugoslavia and Greece ended with success for the Axis on May 1. Hess flew on his mysterious mission into Britain on May 10. The Allies conquered Syria, and the nazis, Crete. Dramatically, Hitler turned on his erstwhile partner; nazi forces rolled into Russia on June 22. Roosevelt and Churchill formulated their eight-point war aims. Japan moved threateningly Axis-ward. Germany drew nearer and nearer to Moscow; Roosevelt or-

dered the United States navy to "shoot on sight." The day after the repeal of the Neutrality Act another letter arrived from Scotland.

"Well, Betty Ann, as you will probably know, we are having a rest from raids just now. Of course, now that winter is setting in we never know when the night raids will begin again. I am fortunate here because I do not live in a particularly dangerous area. However, we do not know what will happen. The enemy has never blitzed this area but there have been bombs dropped. These have landed in fields and fortunately no damage has been done. Very many of the bombs have been delayed action and these have been rendered harmless successfully.

"When Clydeside and Greenock were blitzed, the planes pursued overhead from 9 P.M. to 6 A.M. each evening. Their drone was heard all that time. Apart from these, the raids in this area have not been intense.

"I had better talk of something else as you will not wish to hear about the war. We don't like to talk about it too much but it is difficult to find another subject as it is always in our thoughts."

But Bessie cannot keep from talking about the war. She brings it up again in her very next paragraph. She has changed from the girl who dismissed the subject lightly—"So much for the war"—during the first months of the struggle!

"My brother started at Edinburgh University today," she writes. "This is his first year at medicine. It will be five years before he is through. That is a long time to study but doctors will be needed badly during and after the war. Perhaps he will be called up but I rather think that if he does well in his exams he will be allowed to finish his studies.

"Many of our young women have registered. I was in the first group—those born in 1920. Teachers will not be called up as they are doing work of national importance. Many of the men are in the service and married women are in their places."

Yes, Bessie, the teaching must go on. But do a better job of it this time, so that those you teach will not have to face yet another war. And Bessie, we registered too, we young women of America. We signed up to do things which seemed highly foolish to us, safe and far from danger as we are. We said we would serve by nursing, by driving cars, by entertaining, by acting as guides. And laughed as we did it, too, for the idea of our being needed, or being able to be useful even if we were needed, seemed inane. Does it seem silly to you, Bessie?

My Scotch friend proceeds, "Perhaps I ought to mention as a point of interest that our West Lothian Territorials are in Tobruk. When you hear of Tobruk, think of those who are here waiting anxiously. Mothers and wives must be very worried and yet they are all very brave. I don't know if I'd feel like that.

"My beau is in the merchant navy, and I don't feel very happy when I don't have a letter for a few weeks. Last winter when raids were bad, he told me in his letter not to worry as he was not where the raids were. I felt very relieved but when he came on leave he laughed and told me they'd been dive-bombed and he'd had no end of narrow escapes. Now I just hope for the best and trust he is safe.

"I need not tell you how we feel about the people of

America. It gives us great courage to know that most Americans are with us in our cause. We are deeply grateful for all your help."

To tell you the truth, Bessie, we Americans ourselves are not sure what we think. When we read letters like yours, when we think over the situation as it stands, we are with you. We somehow have a kindred spirit for the English; moreover, we are heartily opposed to the ideas Hitler represents, autocracy, militarism, deification of the state and of the Nordic people as a race, regimentation of the individual. And yet, when we turn to our history books, when we learn that those of the generation behind us felt that way too, about the English people and the German junkers, and then when we review what they did, and the results of their suffering, we stand back. Bessie, do you understand why we hesitate?

"I hope Russia will be able to hold out," Bessie continues. "They must be suffering badly. It seems wrong

that all they have worked for and planned in the last twenty years is now being destroyed.

"I thank you once more for writing. Please write soon and often. Tell me all about yourself, your friends, your family. Your life is so entirely different from mine—."

I, too, have a boy friend in the navy, Bessie. He left a good job to attend officers' training school, because otherwise he would be taking orders from some corporal in the infantry. I was annoyed that he had to go, for Chicago seems too far away. He is not in actual danger yet, and he expects a two weeks' leave soon.

Bessie, I am anxious to hear from you again. I want to know that that boy friend of yours is safe in His Majesty's navy. I want to hear that your brother has passed his first examinations in Edinburgh. Bessie, in your last letter you did not say, as you have before, anything about "as soon as we win this war." When you write again, I want to hear that phrase. I hope you will have good reason for saying it. But I doubt whether you will, Bessie, for this war is a life and death matter.

Psalms in the Modern Manner

[Editor's Note: These psalms by students were written in the "Poetry of the Bible" class at Union College, Barbourville, Kentucky, of which Dr. Charles M. Laymon is instructor.]

Oh God, our Father, Thy help I implore; for I am downcast because of my sorry predicament.

Though my mind and body cry out for rest, there can be no slumber until my spirit finds peace.

Why should I feel as I do? The bloom of youth is still upon my face; Time's ravages have not made furrows in this brow.

I am at peace with all my friends and neighbors; I love and am loved; all goes well with those who share with me a reciprocal affection.

Nothing stands between me and Thee, O Father, since Thou hast cleansed me from past sins.

Why, then, am I sorrowful of heart and morose of spirit?

I labor, but it seems that I do not progress; my time is consumed by a multiplicity of petty things

which seem to have no permanent value;

Oh, that I had vision and foresight to choose that which is good and to leave that which is not!

On Thee have I called, but Thy help has not come. I am tempted to cry "How long, O Lord!"

But wait! Am I not being too presumptuous? Am I not asking Thy assistance after the fashion in which I think it should come?

Let me recall the past; bring to my remembrance the times in which Thy guiding hand has been upon me and I knew it not.

When I think on these things, O Lord, I realize how shortsighted is my faith; how easily I forget Thy mercies.

Perhaps I have not done all that is in my power to remedy my situation—I know, Lord, that I have not. Give me a working faith, I pray. Help me to trust more fully in Thy providence.

Help me to seek first Thy Kingdom and its righteousness, and try to

discover Thy will. Give me the courage to work when I cannot see the end in view, and to believe that with Thee all things are possible.

* * *

Oh how wonderful in all its implication:

Oh how greater than wise tongues can say or foolish ones devise, is the Glory—

Of a world where my soul is not jetsam on a chaotic sea,

Where darkness moans not to dark nor loneliness echoes into space

But darkness finds light;

And loneliness, God!

All knowledge I have sought,

each of my days I have spent building up wonders on intricate reason, wonders profound,

O God, and this have I found—

One perfect answer to all of my questions—

One answer for loneliness and beauty alike—

One prayer, thy presence, and Thee.

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February 1st—February has had a precarious existence as a month. It was not in the early Roman calendar, but Numa Pompilius added it at the end of December. In 453 the order was changed as it now stands. The word comes from the Latin verb, *februare*, meaning "to purify." The Romans practiced expiation and purification at the beginning of the month. When Augustus chose to add a thirty-first day to August so that the month named for him might not lack the dignity of six other months, he took the day from February. In our reformation of the calendar, when it became necessary to drop a day, February again suffered. It was deprived of the 29th day for all years not divisible by four, and one day out of each century. ● **Festival of St. Bride or Bridget.** Patron of scholars! She was associated with St. Patrick in Ireland. She established the convent of "Cill-Dara," the church of the oak. The city of Kildare was built there and the cathedral to the saint is erected in it. She founded an order for men as well as women, and in addition she started a school of art, including metal work and illumination. A church erected in her honor in London has a yard in which there is an ancient well, commonly known as Bride's Well. A palace erected nearby took the name of Bridewell. Edward VI gave this to the city for a house of correction. Houses of this sort around the world are known by this name. Hence the name of the first Irish nun is associated with people who are not famous for their purity and innocence! ● **America took possession of the island of Guam (1899).** ● **Guido Fridolin Verbeck (1830-1898),** missionary to Japan.

February 2nd—This, let it be known, is **Ground Hog Day** in most states—six weeks until the beginning of spring. If he sees his shadow, six more weeks of cold! ● **Candlemas Day.** Festival of the **Purification of the Virgin.** Blessing of candles by clergy and a procession. Tradition has it that the holy procession was first made by the Virgin Mother, St. Joseph, and holy Simeon and Anne. St. Bernard says that the procession should walk while it sings to God, "to denote that to stand still in the path of virtue is to go back. . . . The lights we bear in our hands represent the divine fire of love with which our hearts ought to be inflamed and which we are to offer to God without any mixture of strange fire—the fire of envy, ambition, or of the love of creatures. . . . The candles likewise express that by faith His light shines in our souls, as also that we are to prepare His way by good works, by which we are to be a light to man." Certain flowers are connected with certain saints because they come into bloom about the time of the saint's day. The snowdrop is called the Purification Flower, because it blooms about Candlemas Day. ● **First Christian Endeavor Society** formed, Portland, Maine, 1881. ● **Fritz Kreisler (1875-)** and **Jascha Heifetz (1901-)**, both born on this day.

February 3rd—President Wilson presided at opening meeting of **League of Nations Commission**, Paris, 1919. ● **Felix Mendelssohn-Bartholdy (1809-1847).**

February 4th—George Washington unanimously elected President, 1789. ● **Mark Hopkins (1802-1887),** originator of the log definition of education. President of Williams College, 1836-1872. ● **George Lillo (1693-1739).** Name one of his plays!

February 5th—Feast Day of **St. Agatha**, patron of nurses. ● **John and Charles Wesley** arrived in Georgia with Oglethorpe, 1736. ● **Dwight L. Moody (1837-1899),** evangelist. ● **Hiram Maxim (1840-1916).** ● **Lafayette Mendel (1872-1935),** the man who discovered vitamin A—thus beginneth the vitamin plague!

February 6th—Feast Day of **St. Dorothy**, patron of florists and gardeners. Feast Day of **St. Armand**, patron of innkeepers and wine merchants. ● **Henry Irving (1838-1905).** ● **Christian Heinecker (1721-1725),** child prodigy. Could speak when ten months old, knew principal events of Pentateuch at twelve months. In his second year he learned greater part of Biblical history; in his third year he learned to speak Latin and French, and at four he was studying religion and the history of the church. What happened to him? ● **Madame de Seigne (1626-1696),** first rate letter writer.

February 7th—Prize fights prohibited in the District of Columbia, 1896! (This seems important to Almanac). ● **Charles Dickens (1812-1870).** ● **St. Romaldo (907?-1027?),** founder of the order of Camaldolese hermits. Dante gives him a good birth in his *Paradiso*.

February 8th—**Race Relations Sunday.** ● **Boy Scout Day!** Scouts organized in 1910 in the District of Columbia. ● **The New York Tribune** listed 131 boats sailing to **California** with more than 8,000 passengers, 1849. Reason? "There's gold in them thar hills!" Students recognize this as the first big rushing party. ● **John Ruskin (1819-1900).** ● **Jules Verne (1828-1905).**

February 9th—Feast Day of **St. Apollonia**, patron of dentists. (They need a saint!) ● **Jefferson Davis** elected **President of Confederacy**, 1861. ● **Teaching of evolution** prohibited in Atlanta, Georgia, public schools, 1926.

February 10th—**Aberdeen University** founded, 1494. ● **Treaty of Peace with Spain**, 1899. U. S. bought Philippines, Guam and Porto Rico for \$20,000,000. ● **Charles Lamb (1775-1834).**

28 days

research by Anna Brochhausen

February 11th—Treaty with Japan signed giving equal rights in the former German islands in the Pacific Ocean, 1922. ● **Daniel Boone** (1735-1820). ● **Washington Gladden** (1836-1918). ● **Thomas A. Edison** (1847-1931).

February 12th—Republic of China established, 1912. Manchu dynasty ended. ● **Abraham Lincoln** (1809-1865). ● **Thaddeus Kosciusko** (1746-1817), Polish patriot who fought in our Revolution.

February 13th—St. Valentine's Eve—a time of giving and receiving gifts—gifts were left on the doorstep—anon-ymously St. Valentine presents his gifts. ● **Charles Maurice Talleyrand-Perigord** (1754-1838). "Language is given to man to conceal his thoughts."

February 14th—Feast Day of St. Valentines—the name of a considerable number of saints. Two, at least, have feast days on this day; one was a Roman priest, the other, a Bishop of Terni. The only connection that either of these have with the popular meaning of the day is that their day falls in early spring—and in spring—well!

February 15th—Day of Prayer. ● **Permanent (?) Court of International Justice** held its first session at the Hague, 1922. ● **Susan B. Anthony** (1820-1906), patron saint of woman suffrage. ● **Galileo** (1564-1642). ● **Russell H. Conwell** (1842-1925), founder of Temple University. Estimated that he made more than four million dollars on his lecture, "Acres of Diamonds."

February 16th—Collop Monday, the Monday before Shrove Tuesday. Last day for eating meat before Lent. Meat was cut into collops, or steaks, for salting and hanging up until Lent was over. Associated with feast of Bacchus; boys at Eton write verses to put on college doors. ● **Henry Adams** (1838-1918), he of the education fame. ● **Philip Melancthon** (1497-1560)—aided Luther in the German translation of the Bible. Author of the *Augsburg Confession*.

February 17th—Shrove Tuesday—name from word "shrive." "In the week before Lent every one shall go to his confessor and confess his deeds, and the confessor shall shrive him." **Pancake Tuesday** because fat used to make pancakes. Shakespeare's clown in *All's Well* says, "as fat as a pancake on Shrove Tuesday."

February 18th—Ash Wednesday, the first day of Lent. Ashes from the burnt palms of the previous Palm Sunday are blessed and put on heads of people. Celebration dates back to eighth century. "Vouchsafe . . . to bless and sanctify the ashes . . . that whoever shall sprinkle these ashes upon them

for the redemption of their sins, they may obtain health of body and protection of soul." Lent (from the Saxon, *lengten-tide—spring*)—the forty days before Easter in commemoration of the abstinence of Jesus when under temptation.

● **A Lenten Devotional Booklet for Youth**—daily devotional materials for the Lenten season by young people and youth leaders. Order from the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee. Five cents per copy.

February 19th—Chinese Feast of Lanterns. ● **Copernicus** (1473-1543). ● **David Garrick** (1717-1779).

February 20th—Francois-Marie Aronet de Voltaire (1694-1778).

February 21st—John Henry, Cardinal Newman (1801-1890)—"Lead, Kindly Light." ● **Alice Freeman Palmer** (1855-1902).

February 22nd—Brotherhood Day—beginning of Brotherhood Week. ● On this day in 1797 the last invasion by an enemy was made on the shores of Great Britain. ● **George Washington** (1732-1799).

February 23rd—George Frederic Handel (1685-1759). ● **John Keats** (1795-1821).

February 24th—Feast day of St. Ethelbert (560-616), first Anglo-Saxon king to become a Christian. Founded Canterbury Cathedral. ● **Feast of St. Matthias**, the apostle chosen to take the place of Judas. ● **Samuel Wesley** (1766-1837). (Hymns.)

February 25th—Income tax adopted and in force, 1913! ● **Carlo Goldoni** (1707-1793).

February 26th—Rooks (crows) begin their search for nest material twelve days after Candlemas! ● **Christopher Marlowe** (1564-1593). ● **Victor Hugo** (1802-1885). ● **William Cody** (1846-1917)—he of the buffalo fame.

February 27th—Feast day of St. Gabriel Possenti, patron of youth. ● **Ernest Renan** (1823-1892). ● **Ellen Terry** (1848-1928), one of the great actresses of all time.

February 28th—Wilfred T. Grenfell (1865-1940). ● **Michael de Montaigne** (1533-1592).

source

We know that changes in all folk art are wrought with the slow changes in culture, but whatever these changes may be, they are wholly consistent with that particular culture and not wrought by an attempt to twist the art of one culture to fit another. Our own folk art is essentially European. Hence, when we reclaim the European folk art, we reclaim our own and should consciously seek to preserve it intact rather than twist it to fit into a mechanical age. True culture consists in the great intellectual adventure of acquaintance with culture unlike our own rather than in dexterity in twisting them to fit into our own. The folk game and dance, then, hold for us new experiences if we will but treat them with the same respect we bestow upon other art treasures.

—Neva Boyd in *Handy Play Party Book*.
Co-operative Recreation Service, Delaware, Ohio.

"Come let us sing. What shall we sing?" What, to be sure, shall we sing,—we who get great joy from group singing, and who believe in its power to give people release, and to break down the barriers which divide us one from the other?

The answer, I suppose, depends upon many things—in particular on who make up the group and where it is. It also involves the same kind of consideration as that facing the librarian: What shall we put on our shelves when people ask for the thin and poor instead of books of lasting worth? Is reading an objective in itself?

Personally, I cannot believe it is worth while to promote group singing unless one is using, or progressing toward the use of good music, and this for reasons practical as much as aesthetic. People tire of singing together over any considerable period of time unless they are working on enduring material—that which calls for larger and larger effort and appreciation. They will not long make effort over the flimsy. Admitting that some of the present-day "jazz" hymns of this mountain region perhaps satisfy something lacking in the life of the singer, one cannot but notice how often singing languishes in the little country churches—the remedy applied being a new book every year, and a singing-teacher when the tide falls too

Folk Art and Abundance in Living

IF you can't sing good, sing loud." This ungrammatically emphatic command, which has been used frequently on song sheets, represents a waning approach to social recreational activities—unless I am guilty of wishful thinking. It would seem that people who use folk songs, folk games, and folk dances are becoming increasingly aware that these materials offer more than physical exertion, that they are indeed a form of art as well.

I might concede that your time is not entirely wasted if you consider singing and dancing solely as exercises for the larynx and limbs, but why not get all that is coming to you out of such voluntary activities? Work is sometimes different. After a short time spent at meadow clearing in a Civilian Public Service Camp, I am willing to accept the slogan, "If you can't chop good, chop hard." (Even so, I intend to concentrate a little more on the art of wielding an ax before I wear myself out.)

But without the compulsion of conscription or economic necessity to expend energy, you can afford to approach leisure activities with a balanced appreciation of the various values. This article is not going to deal with the question of the why of folk arts; that has already been touched on earlier in this department ("Folk Play for Fun Plus," *motive*, April, 1941); now I want to consider more the how.

After we have accepted the folk arts as major items in our social recreation program, we still face many problems, most of which are related to the matter of style or spirit of performance. The art is inherent in the material, but it is only too easy to ignore it. There are many clues, however.

In the first place, without striving for slavish imitation we can learn from those who have inherited the folk songs and dances directly. If possible, invite one or a group of persons from a national or cultural background to help you get started in the songs, games, and dances which are native to them. Or better yet, if nationality groups around you preserve their folk arts through occasional social gatherings, try to get several of your friends who are interested to attend and be absorbed in the larger mass of those who already know. A few who go many times to such affairs will be able to transfer much of the spirit to the uninitiated.

KNOW THE LIFE OF THE PEOPLE

Another approach is to develop a deep appreciation for the social and cultural background of these folk creations through reading, pictures, and the like. Since these songs, games, and dances have grown out of the very life of the people, surely an understanding of that life will contribute to a more nearly authentic performance of its derivative art. Part of this study should include an attempt to discover distinctive characteristics of the particular region or nation. I recall having introduced American square dances to a college folk dancing class; the way they put their free hands on their hips (in the best European style) would have made any experienced square dancer arch his eyebrows in amazement. More than that, as long as these European mannerisms continued, it was impossible to convey the characteristics of flexibility and abandon inherent in square dancing.

The third way, and these are not mutually exclusive possibilities, is to perform many songs, games, and dances from a single region. It has been said that without any instruction a person who swims long distances will finally develop an excellent swimming stroke, shaped by necessity and experience. Though learning to sing or dance is not quite that simple, long exposure to a definite art style will pretty well permeate your being with certain inescapable basic characteristics; the wrong ways will grow wearisome and unsatisfying, if you are reasonably sensitive and discriminating.

Besides seeking through general cultural appreciation to arrive at traditional styles, which because of their unaffected and thoroughly sympathetic nature are most likely to possess the fullest artistic insight, you can use several general guides in dealing with popular arts.

Not all songs, games, and dances, even from a single background, have equal immediate appeal. It is disastrous to begin a group, particularly a large group, on more subtle materials. But there are enough simple and obvious folk songs and dances to make it unnecessary for you to turn to phony ones or to jazz up and cheapen authentic ones. Such false notes will threaten the artistic standards at a time when it is

most essential to suggest the high level for which you are striving. The tinkling "Glow Worm" tune and the plodding one-two-three-four ("it's all done in counts of four") action, as people count almost aloud, will not lead to the spontaneous fun which waits in play party games. The fairly amusing "School Days" game which becomes tiresome after a very few repetitions is hardly a foundation block for artistic understanding. But worst of all is what I have seen done to a genuine singing game, "Turn the Glasses Over": syncopated accompaniment plus a halting walk-step like the one used by a five-year-old wedding attendant.

DON'T DRAG 'EM!

Group singing of folk songs presents several special problems. Tempo is a serious but not too difficult one; there is a tendency to drag the sentimental ones (worst offenses perhaps coming on "Down in the Valley") and to rush the quicker ones (the "Weggis Song" is a hiking song, not a running song). Harmony brings up a special question, since most folk songs are normally unharmonized; that is, they are just plain melody; therefore, an accompanist must be careful not to overdo the accompaniment, and harmony-bent singers must not overdo themselves but keep the spirit of the song constantly in mind.

Especially in large groups, melodies are easily distorted to fit patterns to which we are accustomed; modal songs suffer most at the hands of the inexperienced. The careful song leader will pick out the subtlest parts of the tune and have the group listen several times to an accurate playing or singing of it. Though the leader should not attempt to put too much emphasis in the early stages on dynamics, groups should not be allowed to fall into the habit of singing every song with equal loudness. Suggestions like "You'll be able to sing 'The Happy Plowman' more easily if you keep it soft," or "Give all you have on the opening line of 'Men of the Soil,'" or "The last line of each stanza of 'That Cause Can Neither Be Lost Nor Stayed' will be more effective if you make it quieter than the rest of the song," should awaken the group to paying more attention to volume.

As techniques are valuable insofar as they make possible a truly artistic performance, so artistry is valuable insofar as it enriches life. Chester Bower has written: "Anything which can contribute to the supreme task of lifting personality above the petty and sordid is in true measure identifying itself with Christ in making life more abundant. The beauty of this folk art is that it brings to us the riches of life itself, laying it before our eager eyes and making us the finer because of it." We are seeking not only the good and the true—but also the beautiful.

leisure

j. alcutt sanders

low. How to get the singing of good material is another matter.

People often ask us here at the John C. Campbell Folk School, why we sing folk songs almost exclusively. Some, of course, assume that a folk school is primarily to promote arts associated with the word *folk*: song, dance, crafts, plays of a special character. Our name, as it happens, is derived from the Danish *folke-boiskole*, a school for the folk or people; and the aim of such a school is to arouse new interests, open new horizons, initiate personal and community growth which will make for better living in the country. Toward these ends we do make use of folk songs (singing-games, folk dances, and plays as well) among many other avenues of possible awakening, but for reasons other than similarity of name.

—Olive D. Campbell in *The Country Dancer*, November, 1941.

Let it not be said to your shame that country dancing was a thing of beauty until you began to swing it.

—R. Bruce Tom in *Handy Country Dance Book*. Co-operative Recreation Service, Delaware, Ohio.

"Opinions of Oliver Allston"*

Raymond P. Morris

IF you have had the opportunity of meeting Oliver Allston, you will agree with me that he was a very stimulating fellow. If that word suggests a presumptuous intimacy, let us hasten to add that Allston invited intimacy. He possessed that magnetic attraction which pulled one close to him. Allston was amiable and likeable. He had a way of admitting us to his friendship so that we felt free and relaxed in his presence. As he once said of William James, we were "drawn to his personality as helplessly as a filing to a magnet."

Allston was an interesting man because he lived so widely and so intensely. He told me, when I met him, that he was in his "early fifties." I checked in *Who's Who* and found him to be fifty-six to be exact. You can find other facts about him under the name of Van Wyck Brooks. (I shall, however, not refer to him as Mr. Brooks because Allston was his name by choice whereas Van Wyck Brooks was the result of matters of birth and parental prerogatives.)

But Allston had lived fully, intensely and to good purpose. He was a blueblood by descent and he was also one by achievement. He travelled widely. He wrote much and well. He was one of our few contemporaries who had allowed himself that leisure and detachment which both mingles with life and yet rises above it. He protested against our hurried adventures and the fruitless "passing of many doors" through which we had time only to peer through keyholes. With Emerson he contended that not infrequently the "condition of seeing all too often destroyed the con-

*Brooks, Van Wyck. *Opinions of Oliver Allston*. New York, E. P. Dutton. 1941. 309 pp. \$3.00.

books

Books for Lenten Reading

Prayer, by George Arthur Buttrick

The Lord's Prayer, by Ernest Fremont Tittle

The Meaning of Prayer, by Harry Emerson Fosdick

Prayer and Worship, by Douglas Steere
Methods of Private Religious Living, by Henry Nelson Wieman

Let us remind you again on this book page of the *Lenten Devotional Booklet for Youth* published by the Methodist Youth Fellowship. A page for each day, including scripture reference and guidance for personal meditation and prayer, it has been written by young people and their leaders. Its general theme is building spiritual strength for the crisis—a theme which parallels what this period

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must have meant to Jesus. Its price is only five cents, and it can be ordered through the Fellowship office at 810 Broadway, Nashville, Tennessee.

In This Generation is the story of Robert P. Wilder, yet it is much more than a story of a single man. Here is a great personality lit up and infused with a still greater personality. Here, too, is the account of the great student uprisings that gave the modern student movements their impetus. This is a book to be read for its own values and also to be studied as the portrait of a Christian gentleman who witnessed for Christ in his generation and left an inspired life to cause others to witness in their generation. Friendship Press, New York, 1941. \$1.25 (in paper, 75 cents).

We are already a month late in recommending *Victorious Living*, which the *New York Herald Tribune* called the "minted gold of E. Stanley Jones' thoughts." This is Jones' compilation of the printed resources that will yield victorious living in this day when men are feeling morally and spiritually defeated. It begins with January 1 and runs through the year. We cannot imagine a finer daily devotional guide. Abingdon-Cokesbury. Reprinted in popular priced edition, \$1.39.

Tracy Strong, whom many students heard at Urbana, is the editor of a book called *We Prisoners of War*. These sixteen essays written by British officers and soldiers in a German prison-of-war camp were not originally intended for publication. They were written for an essay contest conducted by a Y. M. C. A. secretary who visits the camps. They are printed without change by the consent of the British and German military authorities. A book of the times, this is a record that will go down with the other accounts of what is happening in this tragic time to the minds and souls of men. Association Press, 347 Madison Avenue, New York City, 1942. \$1.00.

Printed reports of both the Urbana (Methodist) Conference and the Miami (Christian Associations) Conferences will be available about the time this magazine reaches you. Both will be books of the hour, to be pondered and read and then to be used as text books for the projects that will help to make reconstruction the Christian's business.

dition of knowing." He reminded us that the expansive horizons of Emerson and others were gained most frequently within four walls. Allston's wisdom came out of himself. To say this may suggest that Allston spoke an ivory tower philosophy; rather he was a man who had struck his roots deeply and firmly into the soil, where they fastened themselves around the bed rock of human experience.

Allston was a New Englander by adoption. Though he was born in New Jersey, we did not need to converse with him long before we began to sense an essential New England genius about him. Besides producing books of criticism, his New England inclinations brought him to write of Emerson and Henry James—the latter, to my mind, being an especially rewarding study. His heart's love went into *The Flowering of New England and New England Indian Summer*. I think, also, that Allston was essentially a Victorian. He confessed that he had "never lost his feeling for the Victorian age," that he had "always regarded it as one of the great ages."

While Allston was a marvellously versatile writer, he spoke with greatest depth and feeling in terms of the classical American literary tradition. In him was a considerable dash of yesterday which was not equalled by his sympathy for, or his understanding of, today. Perhaps here was a major blind spot. Especially did he miss many points in those movements of today whose radical nature threatens to disrupt the continuity with the past. At one place he spoke of the modern leftist writers who, as he said, are intent on pushing life back into a "tiny dark pocket." He dismissed their pessimism as the result of a disillusioned idealism. Though Allston confessed that he "was a socialist by long conviction," yet he was too individualistically minded to accept the close mutuality of socialist thinking. He objected to those systems which tend to reduce men to "dull uniformity . . . obliterating their personal traits." Nor did he write of politics. He had, he said, "strong feelings and beliefs regarding public matters, but . . . feelings and beliefs do not always produce interesting thought. . . . My blood-pressure reaches the bursting point every time I look at the morning paper. But what is the use for us? It is a good thing to have emotion, but unless one checks these emotions the upper part of one's mind gets so blood-shot that one cannot see into the deeper parts." This observation, I think, may sound better than it should. It may betray Allston's fundamental political and social viewpoint. To his criticisms he attached no strategy to implement his convictions. Consequently what he advocated, rather than being "revolutionary" as some of the critics have suggested, runs to an individualism or a quietism, whereas the true genius of the so-called "proletarian writers" has been a radicalism implemented with a social and political strategy. That in so doing they have prostituted literature for ulterior motives I should not deny. Likewise Allston's failure to implement his criticism has been to fall into a class attitude and a class estimate of literature. There is implied a tacit assent to that which is and has been. Here, doubtlessly, Allston would have disagreed with me and would have insisted that I had shaken off my fruit before it was ripe, with the result that it was "green in essence if not in appearance." And because he could have so quickly drawn blood at the expense of my inept defense, I should have retired without further verbal fencing, save to say that it was my humble opinion that Mr. Allston did not understand the genius of contemporary proletarian and communistic radicalism. There is a disjunction between them which carries into their concept of the place and function of literature. They are far more revolutionary than he realized and for that reason they are far more formidable than he allowed.

Allston had a very delightful habit of keeping a journal. This habit, which he acquired late in middle life, caused him to whittle his pencil to a fine point. It brought a sharpened wit and an alert eye—which is the purpose of journals and diaries. The terseness of his daily jottings developed for him an amazing style which is clear and richly epigrammatic. As his journal, which he published as his "Opinions," contents itself most largely with literary criticism, naturally its reading will be of greatest interest to those who are interested in criticism and writing.

The *Opinions of Oliver Allston* are at their best in respect to the criticism of American literary traditions. Here is a neat summary of what he thinks:

"Literature, properly speaking, has three dimensions, but, instead of describing these as length, breadth and thickness, I should call them breadth, depth and elevation. Most great writers have had these three dimensions, but few of our modern writers have had more than two. . . . The rarest dimension in our literature at present is elevation, which three generations ago was the chief dimension possessed by several writers. Thus the American mind swings to the extremes. The time has come round for elevation, and I hope it will not be abused."

There is true wisdom in these comments. He has put his finger upon a fatal weakness in much contemporary writing.

Allston, according to Van Wyck Brooks, is supposed to have died last year. Fortunately for us Allston (alias Van Wyck Brooks) is very much alive both in body and mind to charm us with his writing and to direct us with his thinking. The *Opinions of Oliver Allston* is but the latest milestone of a notable journey.

The Littlest Theater

drama

George New

LAND, Father Noah! Esmerelda has discovered land!" This is Japheth's cry as he comes bursting into the ark, carrying a fluttering dove with an olive branch. Then Ham, the fat son, comes in playing jolly music on a tiny accordion. The animals dance past, on their way down the gang plank, and there are little gasps of delight, muffled shouts of laughter, ecstatic clapping of hands as each appears. Finally the stowaway skunks with their four babies end the ludicrous procession, and the yellow curtains swirl shut. Another puppet show is ended. But not quite ended, for Anne and I scarcely have time to drop our tired arms before we are surrounded by a sea of excited children, all talking at once.

"Where do their voices come from?"

"What makes them look so large?"

"How did the dinosaur cry?"

Finally one little girl, who has been silent for several minutes, will reach out and touch one of the limp wooden creatures hanging upside down in the empty booth.

"They aren't really alive after all," she will announce in shocked sorrow, and turn away, betrayed.

Oh, how many times have we wanted to tell a little girl or a little boy that the puppets are really the most alive actors

they will ever know! This we believe. We must believe it, otherwise how could we be puppeteers worthy of the name? It is true that these actors live in the imagination of those who love them. Where else should actors live? They are truly immortal. When I go to the big theater, at intermission time, I see people dressed in their best clothes, dressed for an occasion. But their faces are not happy. Their faces are not holiday faces to go with holiday clothes; their faces are set, everyday masks. People do not dress in Sunday clothes to come to our theater, but they do not leave with unhappy faces.

* * *

The puppet theater is not a pretty miniature replica of the large theater. Exactly scaled furniture and settings are not enough. Mere elaborateness is not enough; indeed the puppets are lost when simplicity is forgotten. The wise puppeteer obeys the peculiar laws of the puppet world. He never tries to force his creatures to do things men can do better. He knows there are things only puppets can really do. His puppets belch smoke and flame, they assume the shapes of willow trees and dragons, they fly through the air and magically grow long necks and extra heads.

The puppets are completely of the

theater. Not only do they live to act, they only live when they act. The stage is the height, width, and breadth of their world. Their theater is the old fashioned theatrical theater of fanciful ribbons, held aloft by cupids; of silk and velvet diamond tatters; of barking dogs and popcorn hawkers; of tasseled curtains bulging mysteriously in the amber footlight glow. The puppets are completely actors. Their off-stage personalities never intrude on the stage. They have no off-stage personalities, no ghosts to haunt them when they would be most free of ghosts. No puppet was ever chased across the continent by a determined Ariel; no puppet was ever photographed drinking champagne at the Stork Club. Nor must the puppets put on rouge and clown white, attach pillows to their rears, or lace themselves in corsets. They do not conceal; rather with every movement, every squeal, they reveal their true selves.

The puppets are members of the most ancient and distinguished theatrical family. German scholars have written ponderous volumes about them. One, Floegel, subtitled his history of their lineage, *A Contribution to the History of Mankind*. Surely no human race has a longer or more fascinating story. No one, not even the bespectacled scholar, knows if the first puppet was born on the banks of the Ganges, in the recesses of a Javanese temple, or in a Chinese emperor's palace. But we do know that puppets had a place in the most famous theater

Joey, a puppet created by Martha McCown

George New and Ann Hardy backstage with their puppets

Mother Noah, created by Martha McCown. Photo of Joey and Mother Noah by Miss McCown



of all time, that of Dionysius in Athens, as early as 400 B.C. We know that puppets were played in Pompeii on the day of its destruction. We know that puppets performed in the hanging gardens of Babylon, and were popular after-dinner entertainment in Rome. They are a cosmopolitan, a motley crowd. Our Joey is a cousin of Russia's Petroushka, of Italy's Pulcinella; a great-nephew of England's notorious Mr. Punch. Our sly and cunning neighbor Barnabus is surely a relative of Turkey's Karagheuz, and Germany's Hans Wurst. The list could go on and on. The children laughing on the other side of our blue and yellow curtained booth are not the first to laugh. Their great-great-grandmothers laughed at St. Bartholomew's Fair. Their great-grandchildren will laugh when the last movie projector, the last radio loud-speaker are dust in a rubbish heap.

The puppets are alive, nay, they are immortal. Poets, who know the truth, have told us this. Anatole France, Goethe, Ben Jonson, and Shakespeare proclaimed it. Gordon Craig confirmed it. Bernard Shaw and Stanislavsky emphasized it. George Sand demonstrated it. Puppets are truly the only gods lit-

tle children can comprehend. It is truly a tragedy if for a moment they should seem to be lifeless. They should live, for they have a magic function to perform. They should inspire dreams, hopes, fears, and visions. They should open the eyes of those who could see.

* * *

So we would hurry after the little girl who thinks she has been deceived; we would like to tell her the things we have found out; we would like to tell her our real secrets. Instead we must stay behind and explain to the others about our voices that become the puppets', our fingers and arms that become the puppets' hands and bodies. Finally all curiosity is satisfied; we sigh, tiredly pack Noah, his sons, the monkey, and all the rest into battered fibre cases, wrap odd-shaped bits of scenery and batten framework with the stage draperies, and load the whole strange cargo into the faithful Chevrolet. The puppets are exacting masters and we are glad when the job is done.

Sometimes, when I am very tired and we are counting long miles toward home,

the boxes behind the seat seem to stir mysteriously, and high thin voices pur into my ears along with the hum of the motor.

"Fatigue is human. Do you hear us complain?"

"We are immortal. We are above such human weakness." Then an indignant voice joins in,

"Ungrateful wretch! Do you think our lives depend on you? Do you think our story begins and ends with you? Be glad that you can serve us."

When it is time for another performance, we are, somehow, always glad. We are glad because this littlest theater belongs to us and to its audience. We are glad because it can go to a tiny church on the banks of the Ohio in southern Indiana or to the second floor of a country store in the Missouri Ozarks. We are glad because it can come alive in our own backyard. We are glad because it is magic and honest and alive.

Once years ago we saw our own first puppet show. Afterwards we, too, went back stage and found an end of enchantment, but we found our way back. The little girl who went away today will come back, too.

Some Movie "Bests"

The end of another year again gives filmgoers the chance to stack up their personal list of "bests" against selections of the professional critics and the general public. Here are several critical listings, and the "people's choices" as indicated by the box-office report:

New York Film Critics

Best film: CITIZEN KANE.
Best direction: John Ford (HOW GREEN WAS MY VALLEY).
Best performance by an actor: Gary Cooper in SERGEANT YORK.
Best performance by an actress: Joan Fontaine in SUSPICION.

Junior Film Critics (ages eight to thirteen)

SERGEANT YORK, DR. JEKYLL AND MR. HYDE, BLOSSOMS IN THE DUST, HOW GREEN WAS MY VALLEY, A YANK IN THE R. A. F., THE LITTLE FOXES, DUMBO, DIVE BOMBER, CITIZEN KANE, MEET JOHN DOE.

"The Daily Worker"

THE STARS LOOK DOWN, THE LITTLE FOXES, THE MALTESE FALCON, TARGET FOR TONIGHT, HOW GREEN WAS MY VALLEY, PROUD VALLEY, KU KAN, HERE COMES MR. JORDAN, SERGEANT YORK, Walt Disney's productions, MAJOR BARBARA, LADIES IN RETIREMENT, SO ENDS OUR NIGHT, UNDERGROUND, THE HAPPIEST MAN ON EARTH, THE FORGOTTEN VILLAGE, NORWAY IN REVOLT (March of Time), CITIZEN KANE, PEPE LE MOKO, and a half-dozen Soviet films.

Box-office Champions (from "Variety")

SERGEANT YORK, THE DICTATOR, HONKY TONK, A YANK IN THE R. A. F., PHILADELPHIA STORY, DIVE BOMBER, CAUGHT IN THE DRAFT, CHARLEY'S AUNT, MEN OF BOYS' TOWN, ANDY HARDY'S PRIVATE SECRETARY.

Radio Film Critics (from "Movie-Radio Guide")

Best films: SERGEANT YORK, HOW GREEN WAS MY VALLEY, ONE FOOT IN HEAVEN, DUMBO, THE MALTESE FALCON.

Best performances: Gary Cooper in SERGEANT YORK, Bette Davis in THE LITTLE FOXES, Humphrey Bogart in THE MALTESE FALCON, Joan Fontaine in SUSPICION, Robert Montgomery in HERE COMES MR. JORDAN.

"Film Daily" Poll (546 Critics)

GONE WITH THE WIND, SERGEANT YORK, THE PHILADELPHIA STORY, CITIZEN KANE, HERE COMES MR. JORDAN, THE LITTLE FOXES, KITTY FOYLE, THE GREAT DICTATOR, MEET JOHN DOE, BLOSSOMS IN THE DUST.

Saints and Sinners in the Movies

movies
margaret frakes

THE "HAYS OFFICE"

Back in 1922 the controversy threatened to bring about some sort of outside censorship, following protests at the preponderance of sex-filled, sensational films on the screens of the nation. Realizing that they could not continue in the bad graces of so large a section of the populace and succeed, the producers formed the Motion Picture Producers and Distributors Association, which after the appointment of Will Hays to its governorship, became known to the public as the "Hays office."

At first, the Association was concerned chiefly with creating a better public attitude toward the motion picture industry, but gradually it came to realize that if that were to be accomplished some sort of self-censorship would have to be created. So, in 1927, a definite set of "don'ts" and "be carefals" was adopted, to be expanded in 1930 to the twelve-point "Production Code." This Code begins with general statements about permitting only scenes which will do nothing to undermine public morals, etc., then lists specific rules for handling situations regarding crime, sex, indecent costuming, national feelings, and the like.

There were no "teeth" in the Code, however, the only weapon with which to bring member companies into the Association being persuasion. Then came the depression, with a resultant drop in box-office receipts. Frantically the producers rushed out a number of sexy, suggestive films (this was in the heyday of

IN a symposium on the place of movies in American life, a famous motion picture actor had this to say:

"The actor who takes himself and his work seriously is not concerned with morals. . . . Good and evil, vice and virtue, saint and sinner, have no place in the lexicon of the artist. They are purely the concepts of moralists."

That may be true so far as the actor's attitude toward himself and his work is concerned. But when it comes to the consumer element in the showing of a motion picture, a different factor is apparent. For motion pictures are not viewed by persons interested in them as an art, or in the actors as artists. The fifty million or so persons who go to movies weekly are being exposed to a very real bit of social education, and as such the motion picture must bow to the same sort of social control as is exerted in other forms of education. A further reason for this control is, of course, the fact that to a great extent the consumers are children or young people.

A ready answer, too, to this conception of the movies as an art, and therefore above social control, is that the portions of films to which so-called

"moralists" have objected are seldom examples of any sort of "art"; in most cases they are scenes inserted for no artistic or dramatic purpose but simply to make it possible for the production to be advertised as "daring" or "thrilling" or "shocking" and thus attract the curious, eager to see anything they are led to believe would ordinarily be denied them. The latter situation is, of course, due to the fact that aside from a few notable exceptions, motion pictures have been made with an eye on the financial return possible rather than on the artistic merit of the product.

Impressions gained from the screen have a direct bearing on the subsequent attitudes and actions of children and young people viewing them; that has been proved in a number of scientific studies, notably those conducted during the past decade by the Payne Fund. The conviction, held by many, that, unlike books and plays which are consumed by an adult public, motion pictures should therefore bow to some sort of social control, has fostered controversy among educators, producers, religious leaders, psychologists, parents' groups, etc., from the earliest days of film showings.

Welsh Choir whose singing has a real and effective part in *How Green Was My Valley*. Photos courtesy 20th Century-Fox.



Young Roddy McDowall gives an unforgettable portrait of the narrator as a boy. Here he is pictured with the minister (Walter Pidgeon).



movies

margaret frakes

Mae West), a type their peculiar thinking led them to believe would lure the customers to the languishing box office. Instead, they got the Legion of Decency, with its Catholic boycott that really meant something. Still more frantically, the producers cleaned house again, putting teeth in the Code by announcing a \$25,000 fine against any member company violating its provisions.

In the ensuing years, the moral tone of films produced has perceptibly improved. Salacious films have appeared only in third-rate houses using the sensational products of companies not members of the MPPDA (an almost negligible portion of the films released each year). Joseph Breen, executor of the Code, was remarkably successful in gaining co-operation of the producers, most of whom, although fretting at many of the restrictions he applied before work was started on scripts and after the completed film was shown, admitted that he had kept them free from the former specter of outside censorship.

THE CURRENT LAXITY

Whether it is because Mr. Breen has now resigned from his office to become production head of RKO, or because in a time of national stress bars are let

down in all fields, the fact remains that in the past few months traces of the old suggestiveness, the sly leer in matters pertaining to sex, have been creeping back into films from the major studios, chiefly in what are known as "marital comedies." Recently the Legion of Decency saw fit to place on its banned list *TWO FACED WOMAN*, the first time a "Class A" production of a major studio had so fared in many a month. (Because of this action, the producer of the film ordered its withdrawal from the trade until revisions were made.) Warnings in the form of statements by individuals and groups have appeared in the daily and trade press. No doubt the Legion's action will have a deterring effect; because of its wide influence among millions of potential Catholic customers, it is genuinely feared by the makers of movies. On some of its objections (divorce and suicide, for instance, banned because of reasons peculiar to the Catholic Church) other religious groups do not go along; but when, as in the case mentioned above, the objection is based upon suggestive scenes in, to say the least, poor taste, Protestant and Jewish groups will be in complete harmony with the Legion's attitude. It is to be hoped that, to start with, a worthy successor to Mr. Breen is appointed by the Hays office.

Those who have noticed that during the years when the Production Code has been in force some of the finest motion pictures of all time have been produced, will hope that the "lapse" is a temporary one. Meanwhile, the Motion Picture Producers and Distributors Association, which has been called the "cat's whisker" of the industry because it conveys trends in public opinion to the producers, has two offices, one in Hollywood and one in New York City; comments which reveal your opinion on the matter are "welcomed" at either of them.

Many persons have wondered what the caption, "Passed by the National Board of Review," which appears on most film titles, indicates. The Board is a private concern which charges so much for each film viewed; afterwards, it lists the film (for adults, family, etc.) and releases this listing to subscribers. It has no authority so far as approval or disapproval is concerned; the seal means simply that the film bearing it has been classified.

Certain other groups—the East and West Coast Reviewing Services, for instance—perform the same service for members of the organizations (parents' groups, women's clubs, etc.) supporting them.

Confirm or Deny (Fox) is, to say the least, speedy and noisy. Set in London, it relates the efforts of one of those brash American newsmen (the kind the movies always are thinking up) to transmit censored news of a threat of imminent invasion. Love and tragedy finally dissuade him; not, however, until some of the most tense, melodramatic goings-on you ever saw have taken place. It's occasionally authentic in its thrills, but a certain artificiality in heroics and characterization keeps it from being very convincing. *Explosive*. Don Ameche, Joan Bennett, John Loder, Roddy McDowall.

There's a formula for all training-camp films now: Take two comic gentlemen and start them bungling things. Use all the old slapstick dodges ever heard of, and let things ride. The latest in the list are *Great Guns* (Fox), *Keep 'Em Flying* (Univ.), *Sailors on Leave* (Rep.) and *Top-Sergeant Mulligan* (Mono.). The first is by all odds the best, with Laurel and Hardy somehow making the routine material seem funny and fresh; the second wouldn't be so bad if Abbott and Costello hadn't already been done to death. Both of these are passable, however, if you like the type. . . . But the last two named are nothing short of terrible—cheap, imitative, even sordid in spots.

How Green Was My Valley (Fox) is away and beyond the finest film of the month. Retaining much of the haunting delicacy and poetic beauty of the novel, it consists of an old man's recollections of his boyhood in a Welsh mining village and of a way of life that is no more.

Among Current Films

His voice recalls those memories, then the film swings into the portraying of them—so effectively that the transition is not noticed. Throughout, providing an artistic continuity between the various episodes, sounds the singing of a Welsh choir. The picture lauds the virtues of courage, piety, tolerance, and particularly family loyalty and love. Furthermore, it is a film you should see if you are interested in the means by which an able director (John Ford) brings real life to the screen through unforgettable interpretations and through such helps as music, meaningful settings, even long spaces of silence. Excellent performances by Donald Crisp and Sara Allgood as the parents, Roddy McDowall as Huw the boy, Walter Pidgeon as the minister, and a dozen or so minor actors as secondary characters lift the film out of the ordinary run. The problem of the miners' union, stressed in the novel, is here lightly touched upon, but it is presented sympathetically and vividly.

Further demonstration of direction that is apt for its purpose is provided by *The Maltese Falcon* (War.), a detective mystery far out in front of the average film of this type. *For you if you are a mystery fan*. Mary Astor, Humphrey Bogart, Sydney Greenstreet, Peter Lorre.

Strikingly successful as a documentary—in-

deed, a perfect example of that type of film—is the R. A. F. *Target for Tonight*, which Warners are distributing. This is a detailed account of an R. A. F. bombing raid on a German air center, from the moment the photograph is brought in by an observer until the last crippled member of the bombing squadron limps home in the fog. Photographed "on the spot," its actors not actors at all but men actually at work on their job, it is objective, inclusive, and at the same time unforgettably vivid.

Week-end for Three (RKO) and *You Belong to Me* (Col.) deal glibly and interminably with the ever-present problem (in the movies) of marital bickering. Typically, they caper about coyly, are amusing at times, but are mostly a great deal of silly ado about nothing. (1) Dennis O'Keefe, Philip Reed, Jane Wyatt. (2) Edgar Buchanan, Henry Fonda, Barbara Stanwyck.

Unholy Partners (MGM) tells a grim tale of prohibition days in New York City, with a newspaper publisher taking on as his silent financial partner a notorious gambler. Ethical issues are not clear cut, since while the publisher declares war to the end "in the public good" against the forces his "partner" represents, he himself is not squeamish about purveying to the public any possible scandal—even before it happens. For adult audiences able to see it as a picture of an era and to evaluate it with perspective, however, it is, although grim and unpleasant in some aspects, an interesting presentation. Edward Arnold, Laraine Day, Marshall Hunt, Edward G. Robinson.

Eyes on Wheels

again released to the ether from the WNBT transmitter atop the world's tallest building.

In New York recently, I went with the NBC mobile unit on an afternoon trip to televise a program from Brooklyn. The trucks left early so as to be on the scene five hours before air time. While it requires only one hour to set up the equipment, a safe margin of three to four hours is allowed for checking and testing. One out of 360 vital tubes might be jarred in transit; there might be a break in the coaxial cable; there might be a problem in adding additional height to the antenna.

One afternoon viewers were given an unexpected thrill. The NBC mobile unit was on location televising aquatic activities at a swimming pool in Astoria, Queens. The shooting of the pool had just begun when the engineers saw flames reaching skyward on Ward's Island. An abandoned army barracks was on fire. The engineers swung their cameras in that direction and picked up the black smoke rising against a background of the Triborough Bridge. The cameras shifted to a fire-boat on the East River as it sped to the scene in an unsuccessful attempt to reach the flames with a stream of water. The cameras returned to the fire and to the faces of the residents of Astoria as they watched it. This is but one of countless incidents in which television cameras have been ON THE

SCENE as things of importance as well as of interest have happened and carried sights and sounds of those events into homes many miles away.

Remote telecasting is an extremely important factor in programming for television and fills a third of the station air time, averaging six programs each week. The roving cameras go after sports events, exhibits, conventions, parades, demonstrations, contests, national defense programs, aviation, dedications, the circus, openings, arrivals, departures, fire, flood, famine . . . everything worth going after and worth seeing.

Burke Crotti, a genial, energetic, hard-working program producer with the unit, knit his brow when asked about the toughest part of his job. "Well," he said, "filling up the hour is sometimes a bit of a problem. We have an hour of air time and it's our job to fill it. Sometimes an event is over early and it is a challenge to keep things rolling with visual interest for the balance of the time." The program I witnessed that afternoon was one of those that required a bit of padding. But Mr. Crotti, an old hand at a new game, brought the sign-off to the air "on the nose."

Burke Crotti and his staff, WNBT and its trucks, have become "eyes on wheels" carrying vision of things as they happen while they happen to a world that need not move from the arm chair.

Interior control room unit of NBC's mobile television station

THE other day a starlet at one of the motion picture studios here in Hollywood made the comment that her studio, which is building a television station on the Coast, had a truck that looked like a glorified bakery wagon parked just outside her dressing room window "all the time." "All the time!" she repeated with an emphasis and bewilderment that was both amusing and justified. The truck was of course the MOBILE UNIT. Since the Paramount station is not yet in operation, the portable equipment is always there for her eyes to trip over. "And what is a mobile unit?" she asked.

A mobile unit is a complete television studio on wheels used for picking up all programs that originate outside the studios. NBC in New York, at a cost of \$250,000, built America's first and finest mobile unit consisting of two custom built busses that contain the complete and compact equipment necessary for televising and transmitting programs from any desired locality. One bus serves as a television control room, complete with picture and sound equipment, for three engineers and Burke Crotti, the program producer. The transmitting apparatus is housed in the second bus and is manned by two engineers. The cameras pick up the image on location and it travels by cable into the control room where Mr. Crotti "edits" the two pictures and sends one along the cable to the second van of the unit where it is sent by short wave to the "Siberian roof garden," an isolated room on top of the RCA Building, Radio City. There the image is received and cabled down to the fifth floor studios from which point it is sent on under the city streets to the Empire State Building where it is once

One of NBC's mobile television units outside Ebbets Field for a telecast of a ball game. The range of this unit is about thirty miles.

February, 1942

radio
david crandell

Radio in Blackout

ON December 8 something happened in radio that I think worth relating, even though you won't be reading my story until February. Since the bombing of Pearl Harbor, active steps have been taken to protect radio, and I am passing along my impression of those steps as they have occurred.

Radio in southern California, as elsewhere, on December 8 hit a boom period with the frequent news bulletins that interrupted nearly every program. All day the war was still far out on the Pacific, and we were in California waiting for Orson Welles at seven. But following the Lux Theater the expected "Good evening" was delayed by another voice with the news that radios in San Francisco had left the air because of unknown planes off the Golden Gate. The first impulse was to suspect Orson Welles of another dramatic shocker, but he followed almost immediately with his program which we were to enjoy for the better part of sixteen minutes. Then, in the middle of a Walt Whitman poem, Orson Welles was quickly faded out and the announcement was made that KNX of Columbia was leaving the air by order of the United States army for an indefinite period. There was empty silence where KNX had been. A spinning dial caught station after station leaving the air without explanation. Music from a Mexican station below the border boomed with the clear channel but was interrupted by excited exclamations in Spanish; all was quiet save a faint reception of KOA in Denver with a news bulletin that Los Angeles radio was off the air. That constituted our first radio blackout, and was the beginning of many other changes in Pacific Coast radio.

Radio stations did not return to the air until after noon on the following day,

except for KFI which was permitted to broadcast news, orders and warnings five minutes out of every thirty. It was obvious that enemy planes could follow a radio beam direct to the vicinity of their target. But leaving the air was not enough and the next day more changes took place in radio for the protection of the industry, a vital means of communication.

By Wednesday, all guest tours at CBS and at NBC had stopped. All doors both inside and outside were locked and guarded. Front entrances alone were left open for executives, actors, and delivery boys alike. No one was permitted beyond the information desk without a pass or permit. The glass block walls and windows were painted out. Heavy black drapes were hung in all offices used at night. The master control room, showplace of the networks and crossroads of the airplanes, was boarded up. Special telephones were installed linking the army interceptor command with the four key radio stations, KNX, KFI, KHJ and KFAC. Studio audiences were next on the list of cancelled practices and privileges because of the danger of sabotage in the studios during broadcasts. Radio, dedicated to service in the public interest, convenience and necessity, turned over its facilities to governmental control and censorship under orders from the Federal Communications Commission representative stationed at the interceptor command headquarters.

Radio blackouts occur frequently both day and night for varying lengths of time, but are independent of LIGHT blackouts. The two blackouts are usually called simultaneously but the one does not necessarily mean both. Light blackouts are controlled by the County Defense Council.

Our first light blackout came on Wednesday night, and Los Angeles, a great city of brilliant lights, was plunged into total darkness for over three hours. In that, radio played a dramatic role. Only NBC's KFI remained on the air with an announcement that was repeated continuously for a period of ten minutes:

"THIS IS KFI, LOS ANGELES. BY AUTHORITY OF THE FEDERAL COMMUNICATIONS COMMISSION AND ON ORDER FROM THE FOURTH INTERCEPTOR COMMAND, A COMPLETE LIGHT AND RADIO BLACKOUT TO TAKE PLACE IMMEDIATELY IN CALIFORNIA FROM BAKERSFIELD TO SAN DIEGO AND EAST TO THE STATE LINE AND INCLUDING LAS VEGAS AND BOULDER CITY, DO NOT CALL YOUR RADIO STATION. THIS IS KFI, LOS ANGELES, ETC."

And so, radio in war time has a new responsibility, a great responsibility, to the ears of the nation . . . be it with sound or with silence as the occasion demands.

On Urbana

Every address by a great leader revealed not only his mind but his very heart and soul; the world mission of Christianity was never so effectively expressed and felt, nor the fruits more significant; the creativity of youth, coupled with an open and informed mind and a serious heart searching, gave one hope; his vague sense of God as a reality in personal experience was an indictment of the church, but his daring interpretation of Christianity may redeem the church.

I believe many found something almost as big as the war, others something just as important as the war, some a deeper understanding of it, and a powerful remnant that which transcends the war. All experienced a fellowship they can never forget. . . .

Did you notice a certain tree near the Union Building—the one with the four huge branches held together with iron chains to keep the branches from splitting the trunk when the strong, high winds come? The Christian spirit of the Conference will be as a link holding the branches that stem from the same roots.

—Cyrintha Terry, Evansville, Indiana.

motive



Drape blackouts in the CBS-KNX news bureau, Hollywood.

Facing and Footing the War

*the college
consumer
kathryn blood*

Necessities as Well as Orchids Must Be Watched

THAT bearded man you may soon see striding across the campus in a suit of many winters will not be Rip Van Winkle. Nor will the stringy haired, anemic girl by his side be possessed of any strong anti-lipstick urge.

Yesterday's big shots, they may well be tomorrow's typical collegiates. Stripped of their glamour, the handsomest of men and the loveliest of coeds will be even as you and I—in need of much more than either a shave or a lipstick.

Total war has come. And with it much that is familiar must go. Today in our closely webbed, highly complex economy, there is no purchase which the consumer can make which does not in some way affect our war production. Every waste, faulty purchase or use of materials weakens our defense.

Every dime you spend connects you in a hundred and one strategic ways with our economy.

When you buy a cake of soap, for example, you have bought shipping space for coconut oil from the Dutch East Indies, the Philippines or Malaya; palm oil from Malaya and West Africa; citronella oil from Java; lemongrass oil from India, and strange scents from Brazil called babassu, cohune, and tucun. You have bought space on railroads, time in plants built of steel, electric power which might have made aluminum. Even in the paper wrapper, wood pulp had to be shipped from forest to mill, and trees had to be felled with axes of steel.

All of our resources are to be pitted against those of the Axis world. This means that all materials eventually will be difficult to get. An analysis, even at this time, of consumer materials is not encouraging.

THE STOCKING SITUATION

Silk is out. There is, of course, still rayon and nylon. The government has asked the rayon industry to keep ten per cent of its production for stockings. And the DuPont Company is now permitting manufacturers to mix nylon with other fibers. Thus nylon hose with rayon or cotton feet and tops can now be made. But parachutes and powder bags must have their nylon first. Rayon lacks

the tensile strength and elasticity to make a satisfactory substitute for silk and nylon. It must also be made from chemicals, some of which are needed to make munitions. Furthermore, the supply is only keeping half a jump ahead of the dress demand.

This leaves long staple cotton, the only type suitable for sheer stockings. But not enough. The army has beaten you to that, too. Long staple cotton is hard and expensive to produce. In the past we have imported a part of this type of cotton. There is, however, another kind of cotton of which, according to the Department of Agriculture, we now have a large enough supply. It is the short staple cotton. The Bureau of Home Economics has already designed over 200 patterns and weaves for cotton hosiery, many of which, while not especially sheer, can be made with this shorter staple cotton. While there is no shortage of raw, short stapled cotton, there is shortage of labor to run the textile mills. The additional machinery which the mills will need to meet the greater demands will not be available.

Unless you're in the South, you may be in for some shivery months. If your overcoat's getting thin, better pray for Spring. For the government fears that there may be a shortage of from 100 to 300 million pounds of wool. The army is using vast quantities for clothing and blankets. According to the government, in 1940 we produced sixty-eight per cent of the wool we used; nineteen per cent was imported from South America, and thirteen per cent from the British Empire, mostly from New Zealand and Aus-

tralia. Our shortage of ships has since grown more acute, of course, making it impossible for us to import as much as formerly.

Increased war production may revive Hollywood or eighteen-day diets. The twenty per cent rubber cut which the beauty molders have had to make may mean that as many as five million women will no longer be able to restrain those curves. Tire production for civilian use is also being cut drastically. Nor is rubber for shoes and other materials easy to get, with rubber rationing in effect.

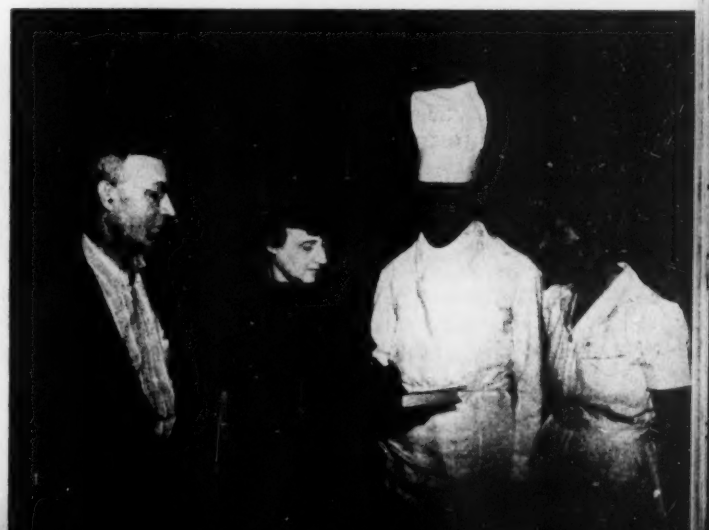
CONCERNING SHOES

While it is doubtful whether going barefoot will ever fire the imagination of the American public in the same way that Longfellow's poem did, feet will be less fancily shod this coming season. Some of the finer leather used in shoes and bags and gloves came mostly from France and Scandinavia. Even the catch used in tanning shoes is a Burma product.

Styled shoes for women are cemented instead of stitched. And so far only one kind of cement has been found that will stand the strain. It is made of pyroxylin, which in turn is made of nitro-cotton, needed for explosives, and another chemical used in explosives, films, and other products vital to defense. The solution isn't as simple as changing to a sturdier shoe, however, for it will be difficult for the manufacturer to get the necessary stitching machinery.

Lipstick, woman's most indispensable weapon, is also in danger. No one is taking any time to do any whaling these

On War Against Waste Day, the chef, dietitian and engineer of the American University, Washington, D. C. sign one pledge against waste. Mrs. Henry Morgenthau then hands the pledge to the chef. OEM Defense Photo by Hollem.



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days for the spermaceti, one of the ingredients in lipstick. The other greases are available, but the dyes will last only as long as we have the necessary coal-tar derivatives, of which there's no over supply. In worse jeopardy than the lipstick itself, however, are the containers. They are made of brass, one of the scarcest of alloys. The machine that is used to make the tube is also used to make bullet casings. Lipstick will probably have to be put in little pots and applied in the Hollywood manner, with a brush.

In face and shaving creams also, it's the containers and the tubes that are giving the manufacturers the most trouble. Chemists have discovered new mineral oil waxes that can be used instead of the ozokerite mineral which used to be obtained from Central Europe. Shaving cream must still depend, though, on critical substances like gum tragacanth.

BEARDS FOR DEFENSE

With tin on the critical list and chemicals used in plastics needed for munitions, it will take some ingenious inventing to get your face and shaving creams into a container which can be handed across the counter. As metals diminish, razor blades will also grow more scarce. Many a man will no doubt stop fighting nature and grow a beard.

Shiny noses may no longer mark a girl for social ostracism. For it is possible that every coed will soon have one. The zinc oxide in face powder is needed in tire plants and the metallic zinc from which the oxide comes is needed for defense alloys, while the talc in face powder has in the past come mostly from Italy and most of the substitute talc has come from India and Manchuria.

As to curls. They're going up in value, too. Permanent waving supplies are for the most part on the critical list—aluminum, stainless steel, rubber. Hair waving lotions contain important industrial chemicals, acetic and tartaric acids. Nail polishes and removers may not be made in sufficient amounts for they, too, contain much needed chemical solvents.

We've even come to the stage where it's a crime instead of a personal misfortune to spill gravy on your tie. It's a crime because you'll probably have to leave it there for the duration. Many of the drycleaners use chlorine in cleaning, a chemical essential to defense.

Critical shortages exist in almost all consumer goods. The most important thing for you to realize is that every wasteful use or purchase of materials weakens our economy as a whole. Buying will no longer be as usual, for Uncle Sam has priorities on all the "orchids on your budget."

On the Religious Front

While the First Presbyterian Church at Springfield, Illinois, is being renovated, Temple B'rith Sholom has loaned its building. . . . At Springfield, Massachusetts, a Negro institution, Mount Calvary Church, has had its mortgage lifted by a gift of \$2,400 from the congregation of Beth Israel Synagogue. . . . The Vatican has added a number of new Jewish employees, and now has over a hundred. . . . Philadelphia Jews have given a tower to the Elmwood Methodist Church. . . . Unitarian churches report good results from their display of signs over the country reading, "*Lesbanah Tovah*—Friendly Greetings to Our Jewish Neighbors for Their New Year." . . . Eighteen Protestant and ten Catholic churches of Pittsburgh have received \$100 each from the will of the late Hyman Goldenson, Jewish merchant. . . . Jews in Missouri have presented to the diocese of the late Dean William Scarlett, for Christ Church Cathedral, two massive carved doors. . . . Corpus Christi, Texas, has begun a new Y.M.C.A. building on a site donated by S. Guggenheim. (Nofrontier News Service.)

"If the Cause Is of God"

The *Pike View Peace News*, publication of the conscientious objectors in the Colorado Springs C.P.S. Camp, recently contained the answer of the director of the camp, Albert Gaeddert, to the question, "Now that we have cast our lot with less than one per cent of the American people, what future is there for us and for our cause?"

The answer:

"The cause with which we have aligned ourselves is such that numbers neither make nor unmake it. It requires no defense, it is its own defense. What we are required to do is to bear witness of its reality. There was never a more apparent defeat than when the Cross was pitted against the Roman Empire and its strength; but the Roman Empire has vanished, while the Cross lives on. Although for us there may be no future—if the cause is of God it will live."

My resolution for the New Year: to live one day at a time, and to make that day free from hate, filled with good will, even for enemies, and make myself more ready to play a Christian part in the new world that will emerge by the power of Christ.

—E. Stanley Jones, as he left Urbana.

Our Open Message to the Youth of All Nations

We send this message to you in the consciousness that probably all of us and all of our countries have shared in creating this present world. We realize, too, that there are many things on which we disagree, but at the same time we find many things which we hold in common. You seek a "new order"; we, too, seek a new world. Some of your nations determinedly seek redress for wrongs; we share with you this normal desire. The realization of this imperative need for a new world order is keen, and yet we, who like you seek a new order, find our countries locked in deadly combat in this commonly affirmed search.

We feel deeply the tragic sequence of personality-destroying episodes of which this war is but a dramatic climax; but, we do not hate any of you who may have shared in these tragic episodes. We respect the human personalities of all wrong-doers without condoning the doing of any wrong. We crave a similar attitude of unearned respect for the personalities we would be. For we humbly confess our share of the guilt for the existence of a world in which discrimination

and injustice have cruelly crushed human personalities and thwarted human aspirations. We seek sincerely your forgiveness for our unworthy contributions.

We feel strongly the need of shortening devastation and facing now what will have to be faced in the future. We live in a single world—yours and ours—under the God of all. And we would build in this our common earth a world of justice fired with intelligent good will.

To this end, we appeal to you to share with us this supreme task for our common humankind, the realization of a united goal. Let us begin where we are, bridge chasms as individuals, unite on ideals, and understand one another's culture. We need each other. We pledge to you our sincere and purged best in this co-operative endeavor. Employing our past, not for blame or hate, but only as a guide to greater achievement of unity, let us with penitence for shared wrongs, with high confidence in each other and all men, and with creative good will, unite now to build our "new world."

—Commission No. 6, Urbana Conference.

Among the Peace Organizations

peace action
herman will, jr.

DEVELOPMENTS among various peace organizations since the attack on Pearl Harbor and the declaration of war by the United States are well worth noting.

Of course, groups already favoring American intervention have stated their full support of all efforts toward winning the war. These include the Carnegie Endowment for International Peace, the World Alliance for International Friendship through the Churches, the Church Peace Union, the League of Nations Association, and the National Committee on the Cause and Cure of War. The Committee to Defend America has voted to dissolve, while the Fight For Freedom Committee is considering further activity toward a democratic peace at the close of the war.

Among the political non-interventionist organizations, the America First Committee has ceased all of its activities and impounded its records in the possession of its chairman. The Keep America Out of War Congress has dissolved and its members have initiated a Provisional Committee Toward a Democratic Peace which will strive for the maintenance of the Bill of Rights, for the equitable distribution of the burdens of war, and for the earliest attainment of a just and lasting peace. The Youth Committee Against War has changed its name to Youth Committee For Democracy and will work to maintain civil liberties, to extend economic democracy, and to establish a just and lasting peace.

The pacifist War Resisters League has issued a statement reading, "Under no circumstances, regardless of cost to ourselves, can we abandon our principles or our faith in methods that are the opposite of those demanded by war." The statement also makes clear that its members have no intention of obstructing or interfering with officials engaged in carrying out the will of the government. The War Resisters League will work for an early negotiated peace and will seek to lay the foundations for some form of world government.

The Fellowship of Reconciliation, a religious pacifist organization, has re-

leased a statement, the spirit of which is such that we shall take some space to quote it in part:

"The fact that our own beloved country has now again been openly and fully drawn into war does not alter our opposition to all war or our refusal, in so far as we are free to determine our own course, to take any part in war measures. We remain, as our statement of purpose has these many years declared, 'a group of men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms, and reconciling people, despite all differences, in a friendly society.'"

"The 'better way' of non-violence and reconciliation is to us a religion and a gospel. The burden of preaching and living that gospel and of seeking to win men to an inner commitment to it is upon us in time of war as in time of peace. We cannot recognize the moral right of any man or human institution to silence the preaching of this our faith which is rooted in the great Jewish-Christian prophetic tradition.

"We recognize, also, the sincere depth of conviction of many who feel that war preparation and war under present circumstances are inevitable and necessary. We realize the sacrifices they may be called upon to make and the suffering they may have to endure. Their grief will be our grief. We pray that God may bless them and that His Spirit may guide them and us into all truth. With those of them who are members of the Christian Church we long to maintain 'the full fellowship of the body of Christ.' We know that they must follow their conscience as we must follow ours.

"Though we would that all men might come to a conscientious renunciation of war and might enter into that spirit 'which taketh away the occasion of all war,' we disclaim any purpose to sabotage or obstruct the war measures of our government or any officials, soldiers, or citizens, in the performance of what they regard as their patriotic duty."

New Fields of Civilian Public Service

During the last few months, a number of new types of alternate service for conscientious objectors have been developed in addition to the camps engaged in reforestation and soil conservation and reclamation.

Six men, all specially qualified in some manual trade, have been selected from

among hundreds of volunteers in the C.P.S. Camps for service in England under the direction of the British Quakers. They will build schools and other facilities for the resettlement of bombed-out families with children in areas of England less subject to air attack. The British Quakers have already asked for twelve more men, and it is expected that they will be selected soon.

The Brethren Service Committee is now engaged in selecting six men from the nation's C.P.S. Camps for service along the Burma Road. These are to include three mechanics and truck drivers "sufficiently skilled to operate motor equipment with efficiency over bombed roads in blackouts," two first aid men, and two general workers. Howard Solenberger, draftee at the Lagro Camp who did relief work in China for two and one-half years and who will head a training program for the six, says, "Hazards of every sort are numerous. I lost three of my associates, one by bombing, two by disease. Food is hard to get, living conditions poor. Personally I know of no more rugged and uncertain life than war relief in China." Yet seventeen men from one camp volunteered for this service.

Positions have opened up for from twenty to twenty-five men at the Elgin, Illinois state hospital for the insane and for a number of other men at the Massachusetts state hospital at Gardner. This will involve work as attendant nurses, laboratory technicians, clerical workers, kitchen and dining room assistants, and psychiatrists. Volunteers were advised that "patients would be very trying to the patience." Those chosen must be able to stand long periods of strain and have the temperament to deal with subnormal people. The hours—forty-eight per week—are longer than those in the C.P.S. Camps. Men will live in the hospital which will provide maintenance.

The first individual assignment was announced when a camper was transferred from Cooperstown to Swarthmore College to work for the Fish and Wildlife Service. Other possibilities for new types of civilian service are now under consideration.

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The Second Coming and Prayer

The Second Coming

Recently I heard of a band of people who sold their property, pooled their resources, grouped themselves in a small community, and awaited collectively for the world to end at Jesus' physical return. The immediate reason for their expectancy of Jesus' return lay in their belief that Hitler, as number 666 (see Revelation 13: 18), was the anti-Christ fulfilling "prophecy." Since the world situation, with every major power involved in war, painted such a chaotic portrait, it seemed to them just a matter of weeks—or months—or . . . until Christ would return to battle Hitler and his evil forces and thus usher in the New Age for the righteous. . . . Sadly enough, those people will wait years—and Jesus will not return! In every generation people have awaited this event, always to be disappointed and chagrined! *Then why do people continue to cherish such a belief?*

Jesus lived in an apocalyptic age (see December *motive*!). Although the Kingdom of God had become a living experience for some of Jesus' followers, the Kingdom had not arrived for the Jewish nation—or for the world. If Jesus were Messiah, they believed, the Kingdom should come for all mankind. To some of his followers, who believed him the Messiah, it seemed that the consummation of the Kingdom could occur only when Jesus as a leader returned to their midst in a physical manner. (Zoroastrians expect Soshyant to return physically at the end of a 12,000 year cycle to usher in the kingdom for the righteous!)

It is doubtful if Jesus expected to return physically after his death. (I frankly believe that Jesus was too sane a person to hold such a belief about himself.) The expectancy of his return was a set of beliefs developed among some of his followers sometime after his death. (1) Paul (writing to the Thessalonians in 50 A.D.) inferred that Jesus would return during Paul's own lifetime; in I Thessalonians Paul informs his readers that Christ will come suddenly "like a thief in the night" so that there will be no warning as to just *when*; in II Thessalonians Paul tells his friends that some evil character (could it be Caligula?) will appear in history before Christ will return to help them. (2) In the Gospel of Mark (written about 70 A.D.) the belief is expressed that not even Jesus himself knows *when* he will return; only

the Father knows the time. (3) In the Gospel of John (written after 100 A.D. to a Gentile audience) Jesus is no longer anticipated as returning *physically* to his followers; *he has already returned to believers in a spiritual manner that completely satisfies them*; why should they wish his physical return? His spirit in their midst causes the writer of this gospel to proclaim that they have already begun to live in a qualitative fashion the life of eternal values. *For what more could a religion seek?*

These varied instances from the New Testament show that Jesus' physical return was a *fluctuating belief*, finally dismissed as the gospel was translated and "modernized" for the Gentile world. (4) In the book of Revelation, which is a thoroughgoing apocalyptic writing, the physical return of Jesus is grossly stressed, even to the extent of his being a warrior who will ride his white steed at the battle of Armageddon against the anti-Christ (who was supposed to be Nero, returning from exile). It is this book which causes most of our distorted thinking today about Jesus' return. Let us remember, however, that the book of Revelation narrowly missed getting into the New Testament canon in 397 A.D. because the eastern church members at the Council of Carthage felt it was too confusing; and only after long discussion was Revelation allowed in the Bible by the eastern church, *if* the western church members would allow the Epistle to the Hebrews to become scripture! Revelation is a magnificent portrait of Christian faith in a time of Roman persecution; but it is not a scriptural puzzle to be unravelled for the clarification of historical details in 1942!

Realistic Christians will not be able to defeat Hitler and the Axis powers by mildly waiting for Jesus' return. Such an anti-Christ will need to be dealt with in some different fashion. After Hitler's dénouement, the Christians' *main task* will be that of *instilling Christian values in the world*, so that another world chaos cannot take place in history!

Prayer

Prayer is "practicing the presence of God." (I know of no better definition.) I think of God as the life of the universe, the spirit of the world, the creative energy that is alive in the universe. God's spirit gives *unity* to a *universe* in the same way that my life gives unity to me. Every person and every particle of nature

in the universe is related to the Universal Life in the same way that every cell of my body is related to my life-spirit. My body is an organism; the universe is also an organism; the cells in my body have interaction with one another; every part of the universe has interaction with every other part. *WHY?* Because the life of God is related to everything in existence! God is *either* a life infinite enough to be related to everything in the universe, *or* God is nothing; I must choose which God is, and from angles of reason and experience I choose the former—**GOD IS RELATED TO EVERYTHING IN THE UNIVERSE!** (*Think on this idea several moments before you read on.*)

The life of God is *always* related to man's life below the plane of consciousness. (Can we call it *the realm of the subconscious* without quibbling over terms?) Prayer is a means by which man brings his life into *conscious relationship* with God's life. It can be done in several ways: (1) Reason helps us to know the truth about the universe and thus aids us in knowing something coherent about the *Life* to which we are related. It suggests the nature of the One whose presence we shall practice. (This is where a study of philosophy and religion helps a person to *know rationally* about God.) (2) An appreciation of beauty as *known aesthetically* through poetry, drama, painting, sculpture and music, lifts us to an *irrational* love of life. (We say that these experiences bring man a feeling of mental health. They do, because they take man's mind away from himself and put him into a conscious relationship with the beauty of God: they put man into a conscious harmony with God.) (3) The practice of unselfish love toward our fellow men elevates us to the glorious sense that God is most alive in us when we socially become agencies of God's grace. It helps us to understand the way in which the cross is written into the life of the world. It clarifies why Jesus is the way, the truth, and the life, for he seemed to practice especially the presence of God in terms of God's grace.

Prayer is as normal a procedure as is sleep to give a person energy and health for vibrant living. **LIFE IS AN ALLURING ADVENTURE TO THE DEGREE THAT A PERSON PRACTICES THIS PRESENCE OF GOD!** (*Write this last statement in your diary! Better still, write it in your mind where it will not be forgotten!*)

Why Is There So Much Evil?

skeptics' corner

robert h. hamill

SKEPTIC: You will believe me, I know, and not accuse me of making this up, when I tell you that a very distinguished professor said recently, "If Hitler wins this war, I cannot possibly believe that God exists." Now, that's not my problem; the prof is too worried about political affairs. My interest is humanitarian. I am worked up about the terrific suffering the world is going through right now—regardless of the outcome. I know it is an old question. The philosophers have twisted themselves into awful tangles on it. But what is the basic reason that suffering exists? What is the religious solution?

TAURUS: You're right, it is an ancient problem. Let's plunge in where philosophers have long since given up.

Inadequate Answers

EXPLAINER I: It's pretty obvious that most suffering is a danger signal, and therefore good rather than evil. Hunger, for instance, is a warning that the body needs nourishment. And pain is a siren screaming out the news that something's wrong and needs attention. Suffering serves a good purpose if it warns of what needs correction.

SKEPTIC: You mean to say that hunger in Poland today is a grand and glorious warning that the people are not being fed? Tell that to the Poles! They had their warning two years ago; they're starved now. What good is warning? And pain; in the case of cancer, for instance, there is no pain in the early stages, when a warning is needed, but in the final stages, when warning is too late to do any good, the pain is unbearable. That explanation doesn't satisfy me.

EXPLAINER II: I would say that suffering comes as the result of human mistakes, as payment for sin. Hunger is the cost of war, pain the price of unhygienic living.

SKEPTIC: That's a stupid answer, too. Suffering doesn't always come to those who commit the sins. The innocent women and children in Poland didn't start the war, but they are the ones who starve. Or what moral fault has a person done who contracts a cancer, while some scoundrel goes scotfree of all disease? Disasters, diseases, suffering—they appear to care nothing for our normal distinctions; the innocent suffer along with the wicked.

TAURUS: Let me supply you with a little Scripture, *Skeptic*. Jesus also refused this same answer. A certain man

was born blind, and people asked Jesus who sinned, that man or his parents? He said that neither of them sinned. In another case, he said that those who were killed when a tower fell over were no more sinful than those who escaped. The old idea of suffering coming as punishment for sin is a primitive notion we ought to get out of our minds. God causeth the sun to rise on the evil and the good, and sendeth the rain upon the just and the unjust—and so do earthquakes, plagues, hurricanes and famines come to the just and the unjust alike. Moral differences do not control the causes of suffering. Tragedy comes without respect for age or worth or innocence.

EXPLAINER III: Well, maybe we can't explain evil. It's here, and we just have to face it.

TAURUS: That's the smartest thing you've said yet.

SKEPTIC: Then do you both give up the whole problem? Is there no sensible answer?

TAURUS: That's good. Keep us at it. I think we can make some headway if the rest of us will come to bat now.

Scientist: "Suffering Comes from Order"

SCIENTIST: I'll begin on the problem. From my point of view, the world is a vast organism operating in orderly patterns of behavior. I study what happens, and come to know much about the causes of individual events. Each event is caused by a vast interplay of forces. There is no accidental by-play in nature; there is nothing frivolous or spontaneous (I would qualify that statement in minor details, but it has no bearing on this large issue of suffering); nature is predictable and understandable precisely because it is orderly.

TAURUS: Tell us, please, whether this natural process has any regard for human desires.

SCIENTIST: I do not pretend to talk about the purpose of nature. I can say just this, that nature rolls on her way as though we were not here. That complete ignoring of human wishes is what makes nature reliable. Here is a homely example. Suppose a lady is baking a cake. From experience we know that it takes, say, thirty minutes to bake a certain mixture of dough at a given temperature. Now, suppose the cook neglects her work, and lets it bake for an hour. What's the result?

SKEPTIC: A disgusted family.

SCIENTIST: The lady wishes that it

would have taken sixty minutes to bake. Suppose the natural process did accommodate her desire this once, and take an hour for the job. How long would it take next time she baked a cake? Who knows? Thirty minutes? Sixty? A hundred or a thousand, maybe. If the natural order is subject to private whims, there is no telling what to count on. You can't live in that kind of a world. You cannot have both the virtue of order and the privilege of exceptions. As a matter of fact, we do have a world of order that makes no exceptions. No amount of human wishing can change the regularity of natural processes. This, of course, brings tragedy. If water is poisoned, those who drink it must suffer; and if an innocent child drinks, shall all nature's order be disrupted in order to protect the innocent? Would you have the universe put askew to accommodate our mistakes?

SKEPTIC: That sounds sensible enough; at least, I can easily see that such is the condition that we do have. The world is orderly, whether we like it or not. Too blamed orderly, when you see how storms and disease destroy everything fine and heroic.

TAURUS: But the important thing to notice is this: That relentless order has meaning. Order makes possible our science, our understanding, and the humanitarian work you are anxious for. Knowing the order of things, we can build structures that will resist earthquakes, as Frank Lloyd Wright has done in Tokyo, and inoculate people against disease. The world that is disregardful of human values in its severity of order is the same world which guarantees success to the person who understands that order and uses it for the prevention of suffering.

Moralist: "Suffering Comes from Freedom"

MORALIST: Another thing is important. The order of nature is balanced by the freedom of the individual man. Whatever the restrictions of his training, environment, and all that, the individual person still has some choice between courage and cowardice, between honor and deceit, love and hate. Deny that and you have nothing left of heroism, nothing of character, no romance, no decency, no humanity at all different from animal life. There is freedom for a man to choose. Now, if he is free to choose, he will sometimes choose the evil

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instead of the good. And when he does, disaster follows. Wars, poverty, loneliness, the failure of reforms—these immense sources of suffering are caused by nothing more than man's inhumanity to man, which is nothing else than men choosing the evil instead of the good.

SKEPTIC: But why cannot men have been made so that they preferred to do the good instead of the evil? Why do we take such delight in wickedness? Nothing would be more thrilling than to be able to do the good that we really desire to do.

MORALIST: That reminds me of that strange statement Thomas Huxley once made to the effect that he would readily make a bargain with the Creator whereby he would become a sort of clock if he could thereby always think what was true and always do what was right. But do you want to be a clock? Or do you want to be a cow? A cow makes no moral choices, and thereby makes no mistakes. But neither does a cow grow in mind and spirit. Unless you have real freedom to do evil as well as to do good, you cannot grow. A child cannot learn to walk without the possibility of falling. A man cannot learn to be generous unless he is free also to be selfish.

TAURUS: In other words, you cannot have both a perfect world to begin with, and a world in which people are free to grow in character.

MORALIST: Exactly. And in case you do have a world in which people are free to choose, and therefore able to grow, then you have to take the consequences. The consequences are that men will sometimes choose the evil in preference to the good. That brings no end of suffering. It brings a stomach ache to the man who is greedy, and war to the world that is greedy.

TAURUS: Do you remember the Savage in Aldous Huxley's *Brave New World*? The savage rebels against the cut-and-dried new world, and cries out, "I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness, I want sin. . . . I'm claiming the right to be unhappy." It's better to be free to be wicked than to be unfree like a clock or a cow. That's your point.

SKEPTIC: "Give me liberty or give me death."

MORALIST: Perfect! Even though that freedom brings with it immeasurable suffering! For without that freedom, we could not strive, could never grow or achieve.

Sociologist: "Suffering Comes from Human Solidarity"

SOCIOLOGIST: One thing further must come into this accounting of why we have so much evil. All people are bound together in society for better or

for worse. For worse it often is. Multitudes hunger because the leaders are too selfish or too stupid to feed them. The youth of the nation perish in war, not the warmakers and the guilty. The guilty inflict suffering upon the innocent. But what is the alternative? Were we not bound together in social solidarity, we could have none of the finest blessings in life. There could be no patriotism, no laying down one's life for his country, no family, no friendships, no handclaps, no community spirit, no world fellowship, no Christian church. These experiences bring toil and sorrow; we suffer because of the misdeeds of others who are bound up with us; but would we care to do without them? Would we like a world in which there was no give-and-take, no sharing, no love that suffers long and is kind, and where everyone was a Robinson Crusoe, without even a Man Friday? If we want fellowship, we have to take also the measure of trouble that comes.

The Meaning of the Answers

TAURUS: It becomes strikingly clear to me from this discussion that these several causes of suffering are precisely the conditions that are essential to a good world. All the sources of evil are also the ground from which good can grow. Order, which *Scientist* insisted upon, is essential for human understanding and the mastery of nature. Freedom is essential if we are to grow in heart and mind. And now it appears that the fellowship of all people in society is required for the highest human experiences. Order, freedom, and human solidarity are the *sine qua non* of the good life, but from each of them severe suffering can come, and does.

SKEPTIC: That appeals to my reason, but it doesn't satisfy my heart. I readily understand why there must be opportunity for evil and suffering, why it is rationally necessary, why it is logical for a growing world to make mistakes and for people to suffer together. It's all very sane and sober. But it just doesn't seem right, not morally right. Why must all the evil possibilities run rampant and exhaust themselves, while all the good possibilities are so cautious and hesitant?

TAURUS: Now you are thinking, as you say, with your heart. Remember what *Explainer* said a while back, in his final frustrated remark? "Maybe we can't explain evil. It's here, and we just have to face it." Explanations are not conclusive. They don't persuade us. The problem is too large for talk, it calls for action. The problem becomes not "Why . . . ?" but "How did it happen, and how can it be cured?" As I remember it, Jesus never speculated about the why and wherefore of evil; he evaded

that question every time it came to him. But he did demonstrate how to face evil when it came. His was a religion of power, not of answers. He had his moments of doubt, too, when the whole universe appeared to care nothing for what he believed in; he cried, "My God, why hast Thou forsaken me?" Then in the same breath he said, "Into Thy hands I commit my spirit." He never speculated; he always participated in the struggle. He had no better solution to the question than we have, but how immensely did he throw his life into the curing of evil!

SKEPTIC: Careful, now. You promised never to preach, only to reason.

TAURUS: That wasn't preaching. It was good common sense.

* * *

[A fine treatment of this subject is found in Rall: Christianity, pp. 313-344; see also Wicks: The Reason for Living, pp. 194-215. I have drawn upon both.]

There is one thing that I feel needs to be emphasized now. Especially now. . . . I wish to . . . put forth an appeal . . . for clear, intelligent and constructive thinking.

The reporting of events is characteristically loose and inaccurate, even when not purposely colored or dishonest. We students should help all we can by our clearheadedness to combat propaganda of a destructive nature. The arts of propaganda, whether used for advertising or war purposes, should be and must be made known. The time has come to equip the individual citizen in the democratic state with reasonable defenses against the pressures of mass thinking and feeling exerted nowadays through poster and billboard, radio, press, and film.

A good measure of skepticism about social data as well as war news should be coupled with an aggressive search for reliable information. Now especially we must disprove the saying: "There will never be a war between democracy and an autocracy because the moment war begins, the former will lose its democratic characteristics." There must be no curtailment of civil liberties or our democratic rights.

As students we have the right to demand access to the facts of any situation and to think and act on the basis of our evaluation of those facts. That this will be opposed by certain fascist-minded groups and individuals is quite probable. Our task is to ferret out these groups and to expose the dangers to which their type of thinking will lead us. . . .

—Robert Stephey in *The Collegian*, Willamette University (Washington).

Contemporary Brotherhoods

"The Brotherhood of the Kingdom"

FROM August, 1893, through 1915, this fellowship of leaders of the social gospel gave the spiritual rooting to a regenerative emphasis upon the Kingdom of God throughout the churches. It started among four friends, young Baptist ministers: Walter Rauschenbusch, Nathaniel Schmidt, Leighton Williams and Samuel Zane Batten. Every year they met to read and discuss papers in contemplation of the Kingdom, and to discuss socialism, the ethics of business, monopolies, the labor question, social work, the single tax, and other leading social questions of the day.

"The Spirit and Aims of the Brotherhood," as formulated at the first conference, centered about the idea of the Kingdom and the effort to re-establish its central influence in society and in the church. Members were pledged to the spirit of Jesus in action and thought, to stress the social aims of Christianity—especially in regard to wealth, to keep in touch with the common people and to support socially progressive measures. Correspondence, frequent meetings for prayer and discussion, exchange of written articles, were to strengthen the bonds of fellowship.

In 1897, the conference sent a resolution of sympathy to striking coal miners; in 1908, they addressed a strong statement to the churches of America in which the necessity for a religious foundation to the social movement was stressed. Cultivation of the spiritual life was also a concern, and they drew especially upon the lives of Wycliffe, St. Francis, the figures of the *Old Testament*, the seventh Earl of Shaftesbury, etc.

It was the fundamentally religious quest of this brotherhood which lay back of Rauschenbusch's great formulations of the message of social Christianity; his *Prayers of the Social Awakening* were written directly for the Rochester branch of the Brotherhood. His first great call to the churches came in 1907, in *Christianity and the Social Crisis*; *Christianizing the Social Order* came, and then a study manual on *The Social Principles of Jesus*. A *Theology for the Social Gospel* constituted the Nathaniel William Taylor Lectures at Yale in 1917. Talking with Professor Paul Tillich of Union Seminary recently, I was impressed with the way in which he confidently attributed much of the incisiveness and brilliance of writings by men in the *Berneuchener Bewegung* to the character of its fellowship (see notes elsewhere on the *Berneuchener* group). And so it was that this Franciscan quest of the Brothers of the Kingdom gave vitality and strength to the writings and work of those who participated in its fellowship.

Not only was a great contribution made to American thought, but much of the early social service activities of the Northern Baptist Convention came through the leadership of Samuel Zane Batten, whose books *The New Citizenship*, *The Christian State*, and *The Social Task of Christianity* were widely read and studied.

The story of this and other brotherhoods—the "Christian Commonwealth Community" in Georgia, the "Christian Socialist Fellowship," the "Church Socialist League" (Protestant Episcopal; chaired by Bishop Paul Jones and split up over the First World War), the "Social Problems Groups," and many others—and the history of the wider movement of which they were the mainsprings, is told in Charles Howard Hopkins' *The Rise of the Social Gospel in American Protestantism: 1865-1915* (Yale University Press, New Haven, 1940).

A Standard of Living

Mildred Young's books on this subject—*Functional Poverty* and *A Standard of Living*—have been recommended before in this section, along with Richard Gregg's *Voluntary Simplicity* and other little books in the Pendle Hill Series. Her position regarding the living which one may conscientiously maintain is that of the absolutist—of modern asceticism.

Professor Daniel J. Fleming, who has had wide experience in the field of missions and in small group work, in 1933 wrote a book on this subject for the International Missionary Council, called *Ventures in Simpler Living*. His is a widely

the disciplined life

franklin h. littell

source

The Twin Cities have twelve peace teams. They publish *Pacifist Action Fellowship*. There are 400 on their mailing list. Each team has a project and membership is limited to fifteen. Several have been organized on an interest basis, but as a whole they have been formed with the Christian pacifist approach. . . .

Kirby Page calls a peace team "the inner circle." Totalitarian states cannot crush thousands of small peace units . . . we find ourselves moving nearer to the establishment of peace teams, as the small scale working plan of the "new order." A team should be composed of not less than three members and not more than twelve. The formal meeting is overworked . . . [there are] four objectives:

1. Unity of the team . . . through prayer and meditation.
2. Element of discussion—study a book systematically.
3. Element of work. This is not necessarily to be accomplished at the time of the meeting.
4. Element of recreation . . . folk games, folk dancing, etc.

—From the proceedings of the Midwest F. O. R. Conference, held at Merom, Indiana, April 25-27, 1941.

When we let God work in worship we may be brought to see things in new perspectives. The late Dick Sheppard, an English Christian apostle of peace, told how he felt an illness coming on and was terrified at the prospect, for he had every hour of his time for weeks ahead booked with important appointments. That night he dreamed that a messenger approached the Lord God and said, "Dick Sheppard is about to be ill." And the Lord wrung his hands in horror and said, "Oh, whatever shall I do? Dick Sheppard is about to be ill." The absurdity of the dream lingered with him, and he awoke in the morning smiling at himself and at his indispensability complex, and quite at peace within. When we let God work in worship, the fevered cries of "I have work to do, God cannot let me die" are revealed for what they are. John Woolman in his *Journal* speaks of having been "brought low" in the silence. That is letting God work. When we let

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God work, we are often led step by step to learn what surrender means. To a strenuous soul who is sweeping the ocean back with a broom it may mean to stand still and let the waves break over him, to discover that when he yields to life all is not lost.

—Douglas V. Steere, *Community and Worship*. Pendle Hill Pamphlet Number 10.

It is not hard to see that he who deliberately, conscientiously and intelligently works with his hands daily as a member of an organization (nation-wide if possible) will soon develop a sense of unity with his fellow workers. There are few bonds closer or more lasting than the experience of working together with others over a period of months and years. Interestingly enough, that unity is peculiarly strong if the work is manual. That is due to the close connection between hand, mind and self-awareness through all of man's evolution since self-consciousness was attained.

—Richard B. Gregg, *A Discipline for Non-Violence*. Pendle Hill Pamphlet Number 11.

I shall impugn our admired standard of living, elevated to an ideal, as a main cause of the distress and violence of our world. I shall announce the choice of poverty a reasonable corollary to our refusal to participate overtly in that violence, almost a condition to our constructive approach to that distress. I shall have to say that, to me, it no longer seems possible to reconcile pacifism with physical ease, or with the effort to get and to hold property. Security I shall not add, because the most avid in getting and keeping now knows that there is no security that way. The mere fact that, knowing it, we still strive to get and to keep, shows how urgently we need re-orientation.

* * *

Early in this century there were living in America two great socialists. Both believed with all their hearts in economic equality, "From each according to his ability, to each according to his need." One lived in a great house and enjoyed all the fruits of success under capitalism. He said, "As long as it lasts one may enjoy it." Perhaps none of the younger people here have ever heard his name. The other spent his life in poverty and some of it in prisons. He uttered words which no one who has heard them can ever forget.

While there is a lower class I am in it;
while there is a criminal class I am of it;
while there is a soul in prison I am not free.

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informed and illustrated consideration of the ethics of one's standard of living, and is the most systematic and thorough treatment of the subject which has yet come to hand. He takes the relativist position, and shows that in the long run the test must be one of conscientious judgment rather than the law of the ascetic life—"One should seek some kind of justification from the social judgment of a conscientious group. Any personal income in excess of this could be treated as surplus rightfully to be returned to society for its use." (p. 81.) *Skimming*—"People who live in the midst of hardship feel with special keenness the injustice which is revealed by the spending habits of the rest of us." (p. 42.) "In ancient times . . . economic morality had to do with preventing people from using things. The problem we now have is that of providing for a wide yet wise use of surpluses—a problem occasioned by our movement out of an era of deficiency into an age of surplus." (p. 43.) "An Indian pastor, asked whether our higher Western standards kept us from the heart of India, at once replied, 'Oh, Sahib Ji, just love us, and then live as you please.' Obviously identification is not primarily a matter of outward form but an entering into the difficulties, the aspirations, the needs, and the hopes of the people. . . . As another Indian put it, the crux of the matter is for a missionary to be color-blind." (p. 112.)

The author considers many different brotherhood efforts at achieving a right standard of living, and recommends at the last that the different mission boards co-operate with such experiments, toward the building of an effective body of evidence as to the witness most likely to succeed in making consonant one's actions and the preaching of the Word.

"The Brotherhood of St. Michael"

This was the largest brotherhood on the Continent, organized in 1931 and counting over 400 Protestant ministers and many more laymen in its participants. It grew out of an earlier and smaller group—the *Berneuchener* Movement, whose chief leaders were K. Ritter, W. Stahlin, and Paul Tillich. They attacked the increasing secularization of the church, the hollowness of the forms of public worship, and the aloofness of the church from the lives of the common people. Their program was one of inner renewal, spiritual disciplines, liturgical reform. They developed five disciplines: 1) Bible and devotional reading and daily prayer on an agreed plan; 2) a spiritual director for each member (advising concerning family life, professional duties, etc.); 3) regular meetings of the entire group and different sections of it at different times during the year; here the program avoided the cut and dried, being directed to practical questions of the Christian life; 4) geographical units and interest sections; special subjects of study were: publications, religious education, economic movements, confirmation classes, theological doctrine, parish work, liturgy, "spiritual directorship," individual disciplines; 5) "the work week," with special outings to accomplish some special task in reconstruction.

The *St. Michaelsbruderschaft* published extensively, with numerous volumes of daily readings and prayer, an annual report on the work of the brotherhood, two quarterly journals (one for professionals and one for laborers), and each year seasonal booklets at Lent, Christmas, etc. *Das Berneuchener Buch* summarizes their total program. Having furnished much of the religious opposition to state capitalism in Germany, they are now scattered and imprisoned and thrown back to their original small meetings.

* * *

Perhaps our age will be noted as one in which thousands of the best and brightest earned themselves a comfortable living by relieving the poor. So anomalous and so difficult indeed is their profession that a peculiar training has been devised to fit them for it. I hope I shall be forgiven by the experts if I say that I cannot escape the impression that the training in the schools of social work is mainly for the purpose of protecting the prospective social worker against the vocational diseases of his trade, as one who tunnels certain rocks must be provided with mask and goggles. St. Francis of Assisi and St. Catherine of Genoa were protected by

their sense of themselves as partakers and communicants, both in the distresses of every man and in the mercies of one God. But this refuge is not relevant to the plight of the charitable modern, not to the giver of charity, and not to the administrator of it. So a whole barricade of psychological devices has to be built around the social worker for his safety. And in spite of the best efforts of the schools one hears of casualties. As for the givers of charity and the payers of taxes for public relief, they are in turn barricaded behind the social workers.

—Mildred Binns Young, *A Standard of Living*. Pendle Hill Pamphlet Number 12.

motivation Feb



Between Your Hands

A Drama of Worship Created by Members of the Wesley Foundation, Denton, Texas

Presented at the Second National Methodist Student Conference, Urbana, Illinois

BETWEEN *Your Hands* is an attempt to express in movement, speech, and music the intellectual and emotional experiences of students who look at the world of 1942 with eyes that wish to see it as Jesus would have seen it, and who wish to relate themselves to it as he would have done. It has no desire to be different for the sake of being different; but only to express in as beautiful and powerful fashion as possible the terrible realities of life. In form it borrows from radio technique, from the interesting revival of choral speech, and from the expressiveness of the human body as developed in the "modern dance." It makes as clear a statement of the conflicts in student life and thought, and as Christian a resolution of them, as the creating group could achieve.

Many of the students who created this service have been experimenting for three years with various techniques in building worship experiences which rise out of the conflicts of daily lives of students to the height and depth and power of an understanding of the will of God. There are many antecedents of this service, and literally dozens of students have contributed to its development. The arrangement of the text, the movements and drum accompaniment were worked out by students, none of whom are majors in dance, and only two of whom are speech majors. Members of the speech and dance faculties at Texas State College for Women, however, graciously gave criticisms.

Many of the lines are from the verse of Paul Engle who enthusiastically offered them for use. They are in quotation marks. Lines from Isaiah are marked *. The lines written by students are marked **; those from the Weymouth translation of the New Testament, ***; and one passage by Ruth Love, ****. The benediction is from St. Thérèse.

The setting could be left to the imagination of the audience, but the elevations seem quite necessary. They rise 4 feet in 16 feet of length. The top elevation is 6 feet long, the others about 2½ feet. The risers are 9 inches. A local metal worker made an iron pipe frame in five pieces for the curved earth 14 by 20 feet. Canvas was stretched over it and held by ropes

through grummets. It could be made more simply, however, if it did not have to travel. It would be effective to have it crack apart. The creating group would be glad to send further directions for staging.

CAST OF CHARACTERS

Circle Chorus I (as they appear):

1. The impressionable sort of girl: small, attractive, social.
2. The athletic type of girl who reacts slowly to new ideas and expresses herself in bold movements.
3. Joe College: the one always anxious to please.
4. The hard working girl, conscientious, and a little dull.
5. The freshman who does not yet know what it is all about.

Circle Chorus II (as they appear):

6. The finely sensitive type of boy, whose imagination is keen but whose naturalness makes people like him.
7. The natural, friendly, responsive type of girl, whose fine reactions express themselves fluently.
8. The more solid, stolid type of girl, whose life stream runs deeply within her and who finds less violent but no less fine expression.
9. The dreaming, philosophical type of boy.
10. The steady, capable sort of girl.

Earth Chorus (speaking over amplifier):

- I. The richest, most expressive voice with the most accurate and beautiful diction, either a girl or a boy.
- II. A heavy, voluminous voice with a masterful quality, but never quite pleasant.
- III. A girl's voice that is pleasant and poised—light quality.
- IV. A vigorous girl's voice—dark.
- V. A boy's voice of medium quality.
- VI. A sharp, nasal boy's voice.

Six more voices could be added for volume. It is advisable to amplify voices, even though acoustics are good.

February, 1942

SPOKEN LINES

1. **Men's Voices:** Greed-Greed-Greed-Greed!
2. **Earth Chorus:** Hate-Hate-Hate-Hate!
3. (**Whisper**): Ignorance!
4. **Throaty, Strenuous Voice: VI:** We are the greatest people on earth. We are the only pure race. We are the greatest nation. We must rule the world!
5. **Higher Voice with British Diction:** 9 from Circle Chorus: I speak for a great empire, for a great people. We are threatened on every hand with a brutal and inhuman enemy. But our long and glorious history and our heroic men and women make us confident we shall be victors.
6. **Low, Suave Voice:** 6 from Circle Chorus: Our government has at heart only the good of all people of our hemisphere. We must protect people from themselves. We must help them set up law and order.
7. **High, Oratorical Voice: II:** Our forefathers fought and died to make this the greatest nation on earth. Now in this dark hour of the world's history our red-blooded men and loyal women will not let fall the torch.
8. **Earth Chorus:** Nationalism-Imperialism-Fascism-Communism!
9. **Women:** Greed!
10. **Chorus:** Hate!
11. Ignorance!*
12. **Earth Chorus:**
"You live in a hard and iron time.
The clangor and pound of mad machines
Crashing their brutal thunder in your brains.
You live darkly in the world's great darkness."
You look unto the earth and behold trouble and darkness,
dimness of anguish,
And you shall be driven to darkness*-darkness-darkness.
13. **Circle Chorus:** Class-food-sleep-class; Lab-coke-work-date; Talk-club-books-show; Class-food-sleep-class.

Women:
Greed-Greed!
Greed-Greed!
Greed-Greed!
Greed-Greed!

Chorus:
Hate-Hate!
Hate-Hate!
Hate-Hate!
Hate-Hate!
Hate-Hate!

Women:
Greed!
Greed!
Greed!
Greed!

Chorus:
Hate-Hate!
Hate-Hate!
Hate-Hate!
Hate-Hate!

14. Earth Voice I:

"Here between your hands the limp earth lies,
Weary two thousand years with carrying
A mourning, broken man upon its back."
Cracked with the hatreds of men, sick with their greed.*
"So it will lie, till you give your living up to be a life for it."

If you have not the strength
Of thought, or hard endurance of your nerve
To give it new life, lift up your hands
And let it drop through bellowing black space.

No terrific work
A man could do more difficult than this,
More dark with death. And yet, it is not doom,
You are not cursed by it as by a fate;
It is your blood right and your heritage,
Your power of living and your right of breath
Deeper in you than bone."

15. Circle Chorus: Class—food—sleep—class; Class—food—sleep—class.

16. Earth Voice I:

"Here between your hands the limp earth lies
So it will lie, till you give your living up
To be a life for it."

17. Circle Chorus: Class—food—sleep—class; Lab—coke—work—date; Talk—club—books—show; Class—food—sleep—class.

18. **Earth Voice II:** You hear a lot of sweet talk about high ideals; but they won't work in today's world. You must protect your own interests. Buy the drinks as many times as you must to get in with the big shots. Be smart! Make the right dates! Play up to the right professors! Stay on good terms with those dull, conscientious students who always know the right answers. You can read enough from their papers to pass. You don't have time for everyone, so don't waste time on people who will be no profit to you. You must not be seen with Jews, wops or niggers. Court those who can help you, cut those who will hinder you.**

19. **Earth Voice I:** Beware of false prophets. Do not imitate their actions. Everything they do is with a view of being observed by men, for they love the best places at dinner parties, and the best seats in church. He who is greatest among you shall be your servant; one who uplifts himself shall be humbled, and one who humbles himself shall be uplifted.***

MOVEMENTS, MUSIC AND LIGHTS

THE ORGAN BEGINS TO PLAY ABOUT TEN MINUTES BEFORE TIME FOR THE SERVICE. THE MUSIC BUILDS UP GRADUALLY UNTIL IT IS VIOLENT AT THE TIME FOR THE BEGINNING. The auditorium lights have been low, and now fade completely. There has been the dim outline of the world lying in clouds. The lights begin flashing. There grows the sense of a large section of the globe, but cut across with huge gashes. It is slightly to the L. of the centerstage.

1. ORGAN FADES OUT. A DRUM BEAT COMES UP, THREE LIGHT STROKES AND ONE HEAVY ONE, IN A SLOW 4-QUARTER RHYTHM.

One to ten lights flash at intervals. There is a red slither of light across the earth.

6. A group of students comes in upstage L. They are the first five in the moving chorus. A little light is thrown on them. Their wrists are crossed. Their upstage feet lead in long, sliding steps. Their torsos lean over in three jerky movements, then straighten on the heavy fourth beat. They are white American students dressed as if on the campus. They make a big circle downstage R. They do not seem to hear the voices. Number 9 could be played as a Hindu with a turban, and number 3 as a Negro; or, better still, they could be students from other countries.

11. A second group of students comes in upstage L. They make the same

movements as the first group, and form another circle on stage L. Lights come up more on the students as the flashing dies out.

14. Students continue their circles with three downward jerks and one up movement except that they twist their torsos on the upbeat. Lights up slightly on the students.

18. **DRUM STOPS**—The students begin to be aware of the voices. They drop their wrist connections. Their movements indicate individual reactions. Through this rather long section, each develops a character in his pantomime. Gradually they begin to seem aware of the conflicting voices around them. 1 seems to hear and respond to everything about the routines of life; she misses the deeper contents. 2 misses even more, but responds more definitely to the passages about social life. 3 hears very little; he is concerned with the students around him; he plays up to the girls, he slaps a boy on the back. 4 hears the difficult speeches with knitted brows. 5 just makes his circle larger and continues his jerky movements. 6 hears most of what is said; he reacts definitely to the ideas. 7 shows definite reactions to most of what is said, but no discriminations between them. 8 develops a reaction slowly, but makes it definite when she achieves it. 9 has something lovely and continues to follow it, not hearing later comments in his preoccupation. 10 does her college routine still, but hears definite speeches and steps out of the circle to record her reactions, then goes back to her routine conscientiously.

20. **Earth Voice II:** On a party, you must be sociable. Be lively, if it takes liquor, and you will be invited again. Let your profanity seem casual. Develop a smooth technique and you will be sought after.**

21. **Earth Voice I:** Take heed to yourself, lest your soul be weighted down with self indulgence and drunkenness or the anxieties of this life. The things that come out of the mouth proceed from the heart: wicked scheming, murder, sexual perversion, theft, recklessness and deceit. Woe to you hypocrites, for you wash the outside of the cup, while inside it is full of greed and self-indulgence.***

22. **Earth Voice I:** You are just like whitewashed sepulchers, the outside of which pleases the eye, though inside they are full of dead men's bones.***

Earth Chorus:
Greed-Greed!
Greed!
Deceit-Deceit!
Deceit!
Dead men's bones—

23. **Earth Voice II:** Don't trust anyone—

24. **Earth Voice III:** Aw, come on—

25. **Earth Voice IV:** Now, today we will begin where we left off—

26. **EARTH VOICE VI:** I beseech you, therefore, brethren—

27. **CIRCLE CHORUS:** Talk—talk—talk—talk!

28. **CIRCLE VOICE 6:** Professor's talk!

29. **CIRCLE VOICE 5:** Preacher's talk!

30. **CIRCLE VOICES 2-7:** Roommate's talk!

31. **CIRCLE VOICE 1:** Radio talk!

32. **CIRCLE CHORUS:** Talk—talk—talk—talk!

33. **CIRCLE VOICE 6:** Means nothing to me!

34. **CIRCLE VOICE 5:** Means nothing to me!

35. **CIRCLE VOICES 2-7:** Nothing to me!

36. **CIRCLE VOICE 1:** Nothing to me!

37. **CIRCLE CHORUS:** Class—food—sleep—class; Lab—coke—work—date; Talk—club—books—show; Class—food—sleep—class.

38. **CIRCLE VOICE 6:** Let's go somewhere!

39. **CIRCLE VOICE 5:** Do something!

40. **CIRCLE VOICES 2-7:** I'm sick of this stuff!

41. **CIRCLE VOICE 1:** Let's be going!

42. **CIRCLE CHORUS:** Class—food—sleep—class; Class—food—sleep—class.***

(Pause until all are back into the circles.)

43. **EARTH VOICE I:**

"Here between your hands the limp earth lies
So it will lie, till you give your living up
To be a life for it.

No terrific work

A man could do more difficult than this,
More dark with death. And yet, it is not doom,
It is your blood right and your heritage,
Your power of living and your right of breath
Deeper in you than bone.

With the blue steel chisel of the mind,
Shaped by the hammer of a new world's dream
And tempered in the clear flame of the heart
There can be carved from the quarried stone of time
A proud and shining symbol of new life."

44. **EARTH CHORUS:**

"You live in a hard and iron time.
The clangor and pound of mad machines
Crashing their brutal thunder in your brains,
Split with the lightning of radio.
You live darkly in the world's great darkness
You live darkly."

45. **EARTH VOICE I:** Dismiss your fears, live and act according to the light that you have, for a man who walks in the darkness does not know where he is going. Inasmuch as you know of the light, believe in the light, so that you may become the sons of light.***

46. **EARTH CHORUS:** "You live in the world's great darkness—darkness—"

47. **CIRCLE CHORUS:** Listen—listen—listen—listen!

48. **CIRCLE VOICE 3:** One voice!

49. **CIRCLE VOICE 8:** Another voice!

50. **CIRCLE VOICE 10:** Other voices!

51. **CIRCLE CHORUS:** A thousand voices!

52. **CIRCLE CHORUS:** Listen—listen—listen—listen!

53. **CIRCLE VOICE 3:** Means something to me!

54. **CIRCLE VOICE 8:** Means something to me!

55. **CIRCLE VOICE 10:** Something to me!

56. **CIRCLE VOICE 6:** To me!

57. **CIRCLE VOICE 5:** To me!

58. **CIRCLE VOICE 7:** To me!

59. **CIRCLE VOICE 4:** To me!

60. **CIRCLE VOICE 9:** To me!

61. **CIRCLE CHORUS:** It means something to me!

62. **CIRCLE VOICE 2:** Makes me think so!

63. **CIRCLE VOICE 3:** Makes me want to think!

64. **CIRCLE VOICE 9:** Somebody's gotta think!***

65. **EARTH VOICE I:** "Between your hands the limp earth lies."

66. **CIRCLE VOICE 3:** Between our hands?

67. **CIRCLE VOICE 8:** Our hands?

68. **CIRCLE VOICE 10:** "The limp earth lies—"

27. They shrug their shoulders in disgust and confusion.

DRUM IN AT A LITTLE FASTER TEMPO:

They are still going in two loose circles.

27. They cross their wrists for the first circle.

28. 6 steps out of L. circle and runs around stage to center L.

29. 5 steps out of circle to center stage, pantomimes lighting a cigarette.

30. 2-7 run to stage R. and play tennis.

31. 1 starts out to L., sees the boy (6) and slows down to fix her hair, then catches his arm. They go a-dancing and he pours drinks, but becomes frightened and runs back into the circle. 5 comes back into circle. They change their movements to a half-turn in and out of the circle, hands crossed at wrists. 2-7 are drawn back into circle. 1 comes in last after much hesitation. The circle has kept moving. The first one back into each circle changes in the movement.

32. As circle faces outside the arms are drawn up at elbows, fists clenched at shoulders.

The students' fists go up to their heads which they bow slightly. They stop on the last "darkly," facing outside the circle.

33. **DRUM STOPS, THEN BEGINS AGAIN LIGHTLY ON "LIGHT."**

Hold clenched position facing outside the circle. They gradually relax arm positions until "light" in speech No. 1. Then they continue facing in and out the circle, but with less mechanical movement, and slower tempo.

34. They clench fists again on this speech and hold the position.

35. They move for each "listen," breaking mechanical precision. Each listens in his own character.

48. 3 moves toward stage L. and down.

49. 8 moves toward stage L. and down.

50. 10 moves toward stage R. and down.

51. These three move farther out and down. The others move toward balanced positions on stage.

52. They move again for each "listen," breaking the lines of the circle even more. **DRUM OUT.**

53. 3 moves toward stage L., head focused L.

54. 8 moves further L. and down, turns so that her head is focused to stage R.

55. 10 moves toward R. and down, head focused toward audience.

56. 6 moves L. of center and down, arms and head up.

57. 5 moves upstage L., body with back to audience, head focused up to the earth.

58. 7 moves down stage center.

59. 4 moves R., right side to audience.

60. 9 moves toward center downstage R., left side to audience.

62. 2 moves down center and R.

63. 3 moves farther down L.

64. 9 turns to face audience and moves down R.

65. They listen.

66. He lifts his hands which hang limply off the wrists. The others begin to be aware of their hands.

67. She lifts her limp and formless hands.

68. She turns to look at the earth, her hands up.

69. CIRCLE CHORUS: Between our hands?
 70. EARTH VOICE I: "Between your hands the limp earth lies. So it will lie, till you give your living up to be a life for it."
 71. EARTH CHORUS:
 "You live in a hard and iron time.
 The clangor and pound of mad machines
 Crashing their brutal thunder in your brains."
 72. EARTH VOICE I:
 But fear not that like monsters in the marvelling folk tales
 They will roam cryingly through all the land.
 In the new world you will find
 The proud-eyed prophets of the dynamo,
 The saints of the machine.
 73. EARTH CHORUS:
 Machines have grabbed us, men with gears for minds.
 74. EARTH VOICE I:
 Cry to all men,
 This is another century, a new world of your own making
 The living man is behind the mad machine.
 There are no engine valves that have a more
 Strict precision than his pumping heart.
 He is the meaning and the mastery."
 75. HALF CIRCLE CHORUS (Students 2, 4, 9, and 10):
 "Saints of the machines."
 76. HALF CIRCLE CHORUS (Students 3, 5, 6 and 7): Mad machines!
 77. EARTH CHORUS: EARTH VOICE I:
 Mad machines—Mad machines! "Fear not that like mon-
 Mad machines—Mad machines! sters they will roam the
 Mad machines—Mad machines! land. For in the new
 Mad machines—Mad machines! world there will be saints
 of the machines."
 78. EARTH WOMEN: Greed! (Wait for "machines" beat on the drum after each of these words.)
 79. EARTH CHORUS: Hate—hate—hate—hate!
 80. (Pause in complete silence.)
 81. EARTH CHORUS: (bitterly) "You live in a hard and iron time."
82. CIRCLE CHORUS: (in despair) "A hard and iron time." (Pause.)
 83. EARTH VOICE I: (persuasively) "Between your hands the limp earth lies."
 84. CIRCLE CHORUS: Between our hands—our hands—our hands—between our hands—
 85. EARTH VOICE I: "But if you have not skilled hands to give it new life, lift them up and let it drop through bellowing black space." Class—hands—skill—sleep; Class—hands—skill—sleep.
 86. EARTH VOICE II: And so one does heavy, big-muscled labor. (Pause for action.)
 87. EARTH VOICE III: A girl makes melody on a violin. (Pause for action.)
 88. EARTH VOICE IV: And a boy is skilled with a baton. (Pause for action.)
 89. EARTH VOICE V: A girl weaves beauty on a loom. (Cries pick up more rapidly.)
 90. EARTH VOICE III: Another operates a machine in a factory.
 91. EARTH VOICE IV: A cook.
 92. EARTH VOICE III: A social case worker.
 93. EARTH VOICE VI: A laboratory technician.
 94. EARTH VOICE V: A typist.
 95. CIRCLE CHORUS: Class—hands—skill—sleep; Class—hands—skill—sleep.
 96. EARTH VOICE VI: But the violinist jabs the director. . .
 97. EARTH VOICE II: The feed-cutter lunges at the chemist. . .
 98. EARTH VOICE IV: And the homemaker does not see the machine operator. (Pause.)
 99. EARTH VOICE III: Until they learn to help every one his neighbor,
 And they say to each other: "Be of good courage."
 (Pause.)
 100. EARTH VOICE IV: And so the violinist plays to the director's rhythm. . .
 101. EARTH VOICE II: The chemist assists the can-cutter. . .

69. They all lift their hands and gaze at them, except 5, who leaves his behind him as if he had no hands. 4's hands are stiff and useless looking. The others hang limply from their wrists.
 71. 9, 2, 4, and 10 recoil to stage R. 5, 3, 6, and 7 repeat the fear theme of clenched fists at shoulders, but with a stronger lunge. They work toward a circle at center R. 8 remains transfixed at L. DRUM BEATS, one long and two short beats to say "Mad machines."
 72. DRUM OUT. 5, 6, 7, and 3 stop to listen to this voice but hold their strong positions. 9, 2, 4, and 10 raise heads, chests, arms and come to tiptoe, taking two long steps toward stage center.
 73. DRUM BEATS "MAD MACHINES" AGAIN. 1 runs to downstage center and crumples in horror. 5, 3, 7, and 6 lunge, head in fists, and beat their free feet on the floor with each "machine." The "saints" chorus recoils two steps toward R.
 74. DRUM OUT. The "mad machines" hold their strong positions. The "saints" group, never having lost its elevation, moves center and gradually each turns into a small padding circle—eyes focused up.
 75. "Mad machines" hold strong positions. "Saints" chorus makes a full turn, leaving them facing stage R.
 76. DRUM BEATS HEAVILY. The "mad machines" group repeats its violent movements around a small circle center L. "Saints" chorus makes a full turn, leaving them facing stage R.
 77. DRUM BEATS TRIPLE RHYTHM WITH CHORUS. The "mad machines" group lunges further, heads in hands on strong beat, jerking them up with two beats, still in circle. The "saints" group makes another small turn, eyes focused above the "mad machines." Red light flashes on the earth, as other lights go down.
 78. 5 runs to stage R. upstage with the triple rhythm of the drum. DRUM CONTINUES. SERIES OF TRIPLE RHYTHM, then follows 5's fists up the earth as 5 thrusts up the steps at the world. He hammers up the crack to the highest elevation. As he goes up, the "saints" crumple, heads down, chest elevations down, kneel, and fall to the side. 6, 3, and 7 watch and keep his rhythm as he attacks. 8 is paralyzed at extreme L.
 80. As his attack fails, the DRUMS STOP. Then 5's fists gradually slide down, after his body has knelt and flattened out on the top step. His "mad machines" accomplices relax and crumple with him. The flash stop and there is only one red light across the section of the earth at the side. It catches the crumpled fist.
 82. The circle choruses writhe as they moan out these lines.
 83. The circle chorus lifts its hands incredulously.
 84. They lift their hands and voices in dull comprehension.
 85. They begin to move their hands a little, directing them with effort.
 86. 6 pulls himself up with a load of grain, tosses it away, and reaches down to cut another. He makes a small circle at upstage center.
 87. 1 begins to play a violin and moves directly across center toward 9.
 88. 9 waves a baton out of rhythm with the violin.
 89. 2 begins to weave on her knees, gradually rises and moves toward center.
 90. 10 pulls the lever on a machine with her right as she bends her knees and presses down with her left. She moves toward a large circle at center.
 91. 4 pours ingredients into a bowl and stirs them, moving toward center.
 92. 7 picks up a starving baby and gently puts food to its lips.
 93. 3 picks up a bottle and pours contents carefully into a test-tube, then turns toward audience to stage L. and holds it up to the right, moves upstage toward 6.
 94. 8 slams the carriage on a typewriter, and gathers finger speed as she moves toward the large center circle.
 95. In the melody of the first series of "class—foods," they make a new combination as they develop their separate skills, all moving toward a circle.
 96. 1 comes up back of 9; now they are downstage C.L. 1 jabs 9 furiously; he recoils, but leaves an opening in the circle to show the next upstage action.
 97. 6 lunges at 3 upstage C. 3 moves toward the circle. 6 follows.
 98. 4 goes by 10 unseeing.
 99. Each is still doing his separate skill, awkwardly interfering with the others.
 100. 2 and 9 play harmoniously; the circle has made a complete turn and they are downstage again.
 101. 3 and 6 step together as they drop their individual skills and begin to move together.

102. EARTH VOICE VI: The machine operator and the social worker appreciate each other.
103. EARTH VOICE III: And the homemaker feeds her family with calories and courage.
104. CIRCLE CHORUS: Class—hands—skill—sleep; hands—hands—hands—hands.**
105. EARTH VOICE I:
 "O work until the world move through space as one
 Turn and power and song of dreaming men—
 I speak a hard and human world made by man's hands,
 Into a place where living is not pride
 Neither a long sorrow nor a battered head;
 But only human strength and hope
 †One unity of brain and bone and earth,
 Tempered with moonlight, bent beneath the wind.
 ††O work with a clear call into the future, dark
 †††No more with the wild multitude of hate,
 ††††For love in the kind night will like the moon
 Touch the world with dark and gentle fire."
106. EARTH CHORUS: Together!
107. EARTH CHORUS: Work—work—work—work; work—work—work—work!
108. EARTH CHORUS: Play.
109. EARTH CHORUS: Sleep.**
110. (Pause for worship cycle of movements to finish.)
111. EARTH VOICE I:
 For God hath purposed, the everlasting God,
 The Creator of the earth, fainteth not,
 Neither is weary; and He hath purposed for the whole earth*
 That "living shall be loving."
 The monotony of everyday's small circles loses itself in the great rushing, singing circles of the purposes of God.**
112. CIRCLE CHORUS: Work—play—sleep—listen!
113. EARTH CHORUS: Together!
114. EARTH CHORUS: Work—work—work—work; work—work—work—work!
115. EARTH CHORUS: Sleep.
116. EARTH CHORUS: Play.

117. EARTH CHORUS: Sleep.**
118. (Pause till worship cycle is finished.)
119. EARTH VOICE:
 "Give till every sense and the quick mind
 Are more aware of life than eyes of light,
 Till you know that rivers and Orion's stride,
 The wind's flight and the walking of your feet
 Are one, self-blooded, and that drawing breath
 Is faith and eating food a holy act.
 Then shall, in every valley and on hills,
 Warm in men's hands and eager in their eyes,
 The act of living be the act of loving."
120. BOTH CHORUSES: Living be loving.
121. EARTH VOICE: "Between your hands the limp earth lies."
122. CIRCLE CHORUS: Between our hands—our hands—our hands—between our hands. . . .
123. EARTH CHORUS: Together!
124. EARTH CHORUS: Work—work—work—work; work—work—work—work!
125. EARTH CHORUS: Sleep.**
126. (Worship cycle.)
127. EARTH VOICE I:
 O man, you who have harnessed the lightning
 And know the ways of its might,
 You who make silk from coal, and watch the infinitesimal
 ways of atoms' housekeeping,
 You who throw your eyes to the faraway stars,
 And grow abundant food in chemicals and water—
 Listen, man, God is power and wisdom.****
 It is He that sitteth upon the circle of the earth
 And He hath purposed that man's hand make a new earth.
 He is the creator of the earth, and He fainteth not, neither
 is weary.
 O man, listen: God's power will be in your hands—your
 hands.
 Here between your hands. . . .
 the earth. . . .
128. CIRCLE CHORUS: Between our hands—our hands—our hands—Between our hands. . . .

102. 10 and 7 move side by side in co-operation.
104. They have almost dropped their separate skills and are moving more rapidly around a single circle at stage center. They seem to push together on the spokes of a great wheel; they smile at each other as their hands lead.
105. The circle moves lightly, smiling, chins up, expanded in the joy of co-operative labor. Tempo picks up.
 † Catch hands on "unity." Make gliding steps around circle.
 †† 6 comes out stage R., one arm up in exultation.
 ††† 2 comes out and catches his downstage hand.
 †††† 7 comes out and catches 6's other outstretched hand.
 Light comes up from R. wing on the world.
106. Hands up to form a high star, one by the large circle, and one by the small.
107. DRUM IN. Group I does the physical labor for eight slow beats in a small circle, weight on left foot on the eighth count. The large circle slows its glides to the same tempo. DRUM MAKES HEAVY BEAT ON COUNT EIGHT.
108. After "play" first group does heel and toe polka, others clap it out as they move into two small circles. Stage L. students 1, 8, 9; stage C. students 3, 10, 4.
109. All students rest, four counts. Lean toward weak side, one hand up to ear, the other supporting that elbow with a cupped shape.
110. The three groups make diagonal lines facing stage R., the upstage end of the group leading. They cross wrists and take two full steps forward, kneel on left knee, then on right knee, sway back from knees, up to kneeling position, arms lifted in front, then cup hands as they bend torso slightly. DRUM MAKES ONE BEAT FOR PREPARATION, THEN FOUR COUNTS, REST ON LAST.
111. Hold last worship position.
112. As they come up they form their three circles again.
113. Each group makes a star of its hands, high in the air.
114. Each group does a different skill for eight counts. I does lunges and

- knife swathes through grain. II does the lever and key pattern that 10 developed. III does music direction. DRUM MAKES HEAVY BEAT ON COUNT EIGHT.
115. All rest for four counts, free right foot.
116. All groups do polka routine; start after chorus says, "Play." Say "hay" on the fourth glide to right after three polka steps, as all jump in air.
117. All rest—free right foot.
118. ONE DRUM BEAT FOR PREPARATION. Group I turns to C. stage on first beat of worship cycle, and moves diagonally toward the world, facing group II, which is approaching.
119. Hold last position of worship cycle.
120. Groups II and III stay on their knees. Group I rises and looks at the earth.
121. All students listen, but expand in complete understanding.
122. Group I moves toward earth with strength, and starts up steps with strong, joyous movements. The two groups on the stage lift their hands and turn with the group approaching the world. As the first group touches the gash in the earth their torsos show the movement of their work theme.
123. Groups form a hand star.
124. Group I puts hands into the cracks at second step. Their torsos show their labor theme movements. They gradually climb up. The other two groups are doing their skills as they move further R.
125. All sleep.
126. DRUM OUT AFTER FOUR BEATS. ONE BEAT FOR PREPARATION. One lifts arms, one cups hands, and one bows low enough to see 5 who is lying on the top platform. Groups II and III do the cycle toward stage R.
127. The students listen in the last worship position.
128. Group III turns and moves toward the earth with strong, energized hands leading their poised and exultant bodies. Group II begins to move on the third "our hands." Group I raises 5 and guides his hands into a new approach to the earth.

129. EARTH CHORUS:

"It will cost you strength of thought
And hard endurance of your nerve.
But you can cry to all men:
This is a new earth,
In which the act of living be the act of loving."

130. BOTH CHORUSES:

This is a new earth—
Sing, O ye heavens, shout ye parts of the earth,
Break forth into singing, ye mountains,*

129. Group III crawls up the steps, its hands in the crack. Group II hesitates and even leans back at the first two lines. Group II moves to the earth on "This is a new earth" and puts its hands in the lowest cracks. All three groups are in joyous, difficult labor, their hands making stars in the earth's cracks.

130. The students strengthen their positions. THE ORGAN COMES IN WITH HUMMING SOUNDS. A CHORUS JOINS, HUMMING A

This is a new earth—
Made by our hands "into a place where living
Is only strength and hope, one creation,
One unity of brain and bone and earth,
Where the act of living is the act of loving."

131. **Benediction:** Christ has no body on earth, now, but you; no hands but yours, no feet but yours. Yours are the eyes through which Christ's compassion must look out over the world. Yours are the feet with which he must go about doing good. Yours are the hands with which he must bless us now.

TRIUMPHANT, JOYOUS HARMONY. From the congregation come about fifty more students. They lift their hands to the earth; some wear foreign costumes, or, better still, are nationals from as many countries as may be found.

131. After the benediction, the lights go down entirely. Students go off in blackout with MUSIC STILL LOW. House lights come up slowly.

My Vocation and World Reconstruction

A Service of Worship Directed for
the National Methodist Student Conference by Margaret McNaught

PERSONAL commitment to God's task through the medium of the student's chosen vocation, whether it be in the field of teaching, fine arts, agriculture, business or home making, was the central idea of the worship service presented at the Urbana Conference by Iowa students. The realization of the magnetic force of God's calling, the desire to serve Him, and the chaotic world of realities today are causing students to fear the future, to wonder about God's plan for their lives, and to desire more than ever to be of some service in His world.

A condensation of the service follows.

Scare lines, blasting radios, profane hate, blackouts, casualty lists, military bands, broken homes, minute marriages, furloughs, bombs, planes, guns, agony, death! All is confusion, all seems to be war—humanity in a blackout?

... O God, can we students discern thy purpose?

... In darkness and in silence comes a still small voice. From throbbing confusion and spiritual turmoil we turn to silence—we look up—and see Thy heavens: serene, beautiful, orderly—eternal.

Yes, God, we have known "The Way." Man's fury and selfishness cannot thwart Thy will. Again we cry out "Thy will be done!"

In the serenity of this hour the students seek to become God's hands, eyes, and spirit. The teacher discovers he can serve through his influence over students, not only developing the ability to think and act clearly but also

helping students seek out the True Way for their lives. . . . The fine arts will suffer from the war's destructive forces, but they have real value in steadying nerves and reconstructing personalities. This fact justifies the choice made by the arts student to serve God in this way. . . . God created the soil, and upon this soil depends the lives of many. Surely then, the agriculture student could seek out no greater task than co-operating with God in feeding, clothing, and caring for His people. . . . The reconstruction of the home where beauty, happiness, simplicity, laughter and love can prevail is the challenge accepted by the homemaker. . . . The economics student, although realizing

he is but a small part in the total social scheme, consecrates his abilities to working to bring business to a place where it is considered as a profession with a social obligation of service rather than an exemplification of selfishness and greed.

The spirit of consecration was climaxed with the thought contained in God's call to Jeremiah (Jeremiah 1-4: 10), with the Conference responding to this challenge in song by singing *That cause can neither be lost nor stayed*.

* * *

It is the constant prayer of those students who presented this service that Methodist students might be as beacons in the earth's night as they carry on God's task in their chosen profession.

Calendar for Methodists

State and Regional Student Conferences

State	Place	Date
Mississippi	University of Mississippi, Oxford	February 13-15
North Carolina	University of North Carolina, Chapel Hill	February 6-8
Oklahoma	Stillwater	February 6-7
South Carolina	Charleston	February 20-22
Tennessee	Nashville	February 20-22
Virginia	Madison College, Harrisonburg	February 13-15
West Virginia	Morgantown	February 13-15

Student Leadership Training Conferences

Lake Junaluska, North Carolina—June 8-13
Baker University, Baldwin, Kansas—June 8-13
Epworth Forest (Leesburg), Indiana—June 15-20
San Anselmo, California—June 15-20

Contributors

For twelve months now, we have been writing in this column about the people who have made *Motive* possible by their writing. Our department editors have been a group of faithful whom we delight to honor. When our first plans for the magazine were made, we outlined six or seven fields which we felt must be a part of the page. At the end of our first year we are glad to report that Margaret Froben, David Crandall, Olcott Sanders, Herman Will and Robert Hamill have had departments in each number. Still more important is the fact that these departments, representing movies, radio and television, recreation, peace action and the *Septic* Corner, have been filled with quality material which has brought highly favorable comment from many of our readers. All honor to these effective and fine spirited persons who have given so much thought, time and ability to our magazine. . . . To Robert Lasecock, Randall Hamrick, Marjorie Coleman Baker, Clifford Zirkel and Gerald Pfendler go our most debt of gratitude. Their departments have been in almost all of the numbers, and again, they have contributed some of our best material. . . . Harris Franklin Rall and Thomas S. Keyser have made *Words and Their Ways in Religion* unique. Franklin Littell's *Disciplined Life* department is praised in response to great demand for this current interest in religious life. . . . Raymond Morris' book page promises to become one of the standard features of the magazine. Kathryn Blood's new department on *The College Consumer* is started at a time when consumer education is really becoming an important subject. . . . To Miss Anna Brookhausen goes our appreciation for one of the hardest jobs of the magazine. Month after month she has spent hours in the library collecting the material for the *Almanac*. Without her it could not have been compiled. . . . To George New who, like these other helpers, has contributed six of the nine covers without remuneration, we are deeply grateful. For his constant advice, his numerous other contributions in writing, we are greatly indebted. . . . Other companions on our way around the country who have been especially helpful are Marion Water, Richard T. Baker, President Kenneth L. Brown and Mrs. H. P. Ousley. We wish, too, that we might mention the numerous people who have promoted the magazine to make our steadily climbing circulation approach the goal we have set for our first year. To them for their unrecognized work of which we have not been unmindful, all honor and glory! . . . Nor can we end this note of thanks without writing a word about our colleagues in the student department: H. D. Bollinger and Harvey C. Brown. Week in and week out, they have been part of our family, as close as anyone to the magazine. They have been the ones to clarify policy, to suggest shortcomings, and to share with us both the failures and triumphs of our first year. We cannot express adequately our real sense of relationship to them nor our complete dependence upon their advice and their judgment. . . . Last but not least, our staff, which consists of Robert Rowley and Miss Eddie Lee McCall, has been on the job night and day. Bob Rowley has been our constant companion in the planning, execution and editing work that our little group has tried to do. Miss McCall, secretary extraordinary, is a living index of the magazine. Perhaps no one has been more closely related to almost everything that has gone into our pages. To these two faithful workers, our thanks can only be expressed in our great joy as well as in the small feeling of accomplishment that goes with our first year. . . . Without the support of the Institutional Division of the Board, our paper could not have been possible. Our debt of gratitude is first and last to them. . . . Our contributors to this number are an interesting lot. Robert Davis has been represented in the pages of *Motive* with two poems. He lives in Chicago, has been working with the Negro Art Center in Chicago, and is now being inducted into the army. . . . Pearl Buck kindly consented to allow us to publish her radio interview. More and more Miss Buck is taking her place as a figure of national prominence not only in the literary field where she has been a Nobel Prize winner, but also in national life where she represents the finest thinking of Christian America. . . . Jewel Bushnell Tall is a person familiar to the students of Cornell College in Iowa. Her plays, poems and children's books are well known. . . . Malcolm Black Pitt's lines are explained in our editor's note. His interest in and concern for students has been one of the pleasant relationships we have had. He is dean of the Kennedy School of Ministry of Hartford Theological Foundation. . . . Charles West is a senior at Columbia University. . . . Bill Anderson is, in the title of his article says, a freshman at Vanderbilt. Son of the head of the Department of Ministerial Training of the Methodist Church, he also inherits the further distinguished name of his grandfather, an honored Bishop of the Church. . . . H. W. Ellington is an effective worker with the Friends Service Committee. . . . Elmer Lenson's name has been waiting for publication for a long time. We hope we shall have more of his poetry. . . . Betty Ann Taylor is an our student editorial board. . . . George New's delightful account of his puppet theater is the story of one of his hobbies—only one—his other designs, his writing and his interest in puppet art only a few of his others. . . . We cannot close this column without some mention of Mr. and Mrs. Joe Brown Love. Their devotion to the newer modes of worship and their eagerness to bring them into the life of students, was in evidence in the deeply interesting experiment in worship at Urbana. We are happy to print this service as a historic document in the long evolution of public worship.

The Shape of Things to Come

Come March and Spring, we shall greet the world with appropriate resawakening—for we shall fill our pages with statements of faith to give us undergirding to go on. These statements are peculiarly significant at this time. The tragedy in the world has heightened the sense of importance in living on the campus. From students and from persons in various fields of leadership, we have received numerous statements of the principles and ideas on which their lives are based. We have asked ten of the leading student editors around the country, our student editorial and advisory editorial board and several well-known persons in other fields to join with us in this statement of faith. The net result should be something worth reading. Perhaps we can compile all of the statements into one summary statement which will be the *motive* statement for this hour. We hope to have our own statement as the editorial. We are confident that this will be one of the most worth-while numbers of the magazine.

We are publishing Roger Shinn's statement of faith in the form of his declaration of thinking that led him to waive exemption as a minister and enter the army. It is a thought-provoking and arresting statement.

Our promises are less and less reliable. But in the shift of emphasis for our pages, we decided again to postpone Neil Swanson's article. It is really a statement of faith in living, and we felt it belonged in the March issue.

We hope finally to publish Professor Charles R. Keyes' chapel valedictory—it is in a very real sense a statement of faith.

We have a peculiarly timely article by L. J. Sailor of Rantoul, Illinois. What he says about morale and morals for soldiers will be worth reading.

Morgan Harris has written down a discussion on pressure groups vs. mutual aid groups which we hope to publish.

We shall greet the world in March in a light green cover—symbolic and artistically effective.

Our April number will deal with the subject of student journalism. Our guest editor will be Professor Roland Wolsey of the School of Journalism of Northwestern University.

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